A COLLECTION OF English PROVERBS

Digested into a convenient Method for the speedy finding any one upon occasion; with Short ANNOTATIONS.

Whereunto are added *Local Proverbs* with their Explications, *Old Proverbial Rhythmes*, Less known or *Exotick Proverbial Sentences*, and *Scottish Proverbs*.

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LADY BANKS.

To the Reader.

Not to detain the Reader with any long discourse concerning the nature, definition, and use of Proverbs, my notion of a Proverb in brief is this, A Short Sentence or Phrase in common use containing some Trope, Figure, Homonymy, Rhythme or other novity of expression. It's now some ten years or more since I began this Collection; in order to the compleating whereof, I read over all former printed Catalogues that I could meet with; then I observed all that occurred in familiar discourse, and employed my friends and acquaintance in several parts of England *in the like observation and enquiry, who afforded me large contributions. When I thought I had a sufficient stock, I began to consider of a convenient Method to dispose them in, so as readily and easilie to find any Proverb upon occasion, for that I had observed wanting in all former Collections. Two presently occurr'd to my thoughts,*

both already practiſed by others, 1. The Alphabetical order. 2. The way of heads or common places. This laſt made uſe of by Clerk in his Adagia Latino Anglica, wherein he aſſumes the heads of that great Work, commonly known by the name of Eraſmus his Adages, though indeed it be a complex of the Adages of Eraſmus, Junius, Cognatus, Braſſicanus and others, and wherein the Chiliads of Eraſmus are miſerably mangled, ſhuffled and diſtracted. To theſe he accommodates and with theſe Adages he parallels our Engliſh ones as many as he can. This way of heads or common places I have rejected upon ſeveral conſiderations.

1. Becauſe the number of common places would be too great, or elſe ſome Proverbs muſt have been referred to improper heads; and many Titles would not have had above one or two Proverbs under them.

2. Becauſe contrive your heads with as much care and circumſpection as is poſſible. Some Proverbs will be found reducible to more then one, and ſo muſt have been repeated.

3. This is no way for finding any Proverb upon occaſion, ſo that beſides the Book there would be an Index neceſſary for that purpoſe, which would be as big as a good part of the Book.

4. In

4. *In the Alphabetical way the Proverbs moſt of them will be found reduced to heads, as thoſe for example which belong to a* begger, a fool, a dog, a horſe, *&c. will come together. The Method I have made choice of is this, Firſt I have Culled out the Proverbs belonging to three Heads or Common places, becauſe they are very numerous, and put by themſelves in the firſt place. The Remainder I have divided into three general Heads or Claſſes.* 1. *Compleat Sentences.* 2. *Phraſes or forms of Speech.* 3. *Similies. The Proverbs belonging to each of theſe Heads, I have put in an Alphabetical order: not taking, as others heretofore have done, the firſt Letter of any though Syncategorematical particle that might happen to ſtand formoſt in the Sentence, and which is both removeable and variable without any prejudice to the ſence, but the firſt Letter of the moſt material Word, or if there be more words equally material, of that which uſually ſtands formoſt. And under every Letter I have alſo put theſe words in Alphabetical order, and cauſed them to be Printed in a different Character, that ſo with the leaſt caſt of an eye any man may find any Proverb, of which he remembers the moſt ſubſtantial words. All ſuperſti-*

tious and groundleſs Obſervations of Augury, days, hours and the like, I have purpoſely omitted, becauſe I wiſh that they were quite eraſed out of peoples memories, and ſhould be loath to be any way inſtrumental in tranſmitting them to poſterity. Such alſo as are openly obſcene I have rejected, yet accepting many that are homely and ſlovenly, becauſe elſe I muſt have left out a good number of the moſt witty and ſignificant of our Engliſh *Proverbs.*

I might have added large Commentaries, ſhewing the Original, the meaning and uſe of each Proverb, but that I forbear upon good reaſons. 1. *Becauſe theſe Proverbs being generally uſed and well known to the vulgar, I feared leſt I might incurre juſt blame, for endeavouring to explain that of which no body is ignorant.* 2 *Becauſe it would ſwell the Book to too great a bulk, and ſo render it leſs uſefull and vendible, many wanting ability or will to purchaſe, and more leiſure or patience to read a great Book: eſteeming as is commonly ſaid,* Μεγα βιβλιον ἴσον τῷ μεγάλῳ κακῷ.

And leaſt any thing ſhould be wanting in this Collection, I have added. 1. Local Proverbs. *with their explications out of* D^r Th. Fuller *his Work of the* Worthies *of* England, *adding*

adding thereto ſuch others as came to my hands or memory, ſince the finiſhing of the precedent Catalogues. 2. *A Catalogue of Proverbs which I gathered out of formerly Printed Collections; the greateſt part whereof are not* Engliſh, *but* French, Spaniſh, Italian, Dutch *or* Welſh, *Engliſhed, for the moſt part tranſcribed out of* Mr Howell. 3. *Some old* Engliſh *Saws, and a Miſcelany of Proverbs partly ruſtick and rude: partly ſuch as came to my knowledge after the former Catalogues were compleated. Laſtly, to theſe I have added the* Scotch *Proverbs Collected by* David Ferguſſon *Miniſter of* Dunfermlin: *and ſo much the rather becauſe they are not in* Mr Howels *Collections.*

The Books which I have made uſe of principally are, 1. *The* Childrens Dictionary, *a Book well known formerly in ſchools, in which there is an Alphabet of Latine Proverbs parallel'd with* Engliſh. 2. Camdens Remains, *in which alſo there are a good number of* Engliſh *Proverbs Alphabetically diſpoſed.* 3. Clerks *Collection before mentioned.* 4. *An Alphabetical Collection by* N. R. *Gent.* 5. Mr Herberts Jacula prudentum.

6. *A*

6. *A Collection of many ſelect and excellent Proverbs by* Robert Codrington *Maſter of Arts.* 7. *And laſtly,* Paræmiographia *of* Ja. Howell *Eſquire. Thoſe which I am not aſſured to be* Engliſh *Proverbs I have inſerted, yet put in the* Italick Character *for diſtinctions ſake.*

Sentences

Sentences and Phraſes found in the former Collections of Proverbs, the moſt of them not now in common uſe for ſuch, ſo far as I know, but borrowed of other Languages.

A.

BEtter to go *about* then to fall into the ditch. *Hiſpan.*
The *abſent* party is ſtill faulty.
In vain he craves *advice* that will not follow it.
When a thing is done *advice* comes too late.
Though old and wiſe yet ſtill *adviſe*.
Its an ill *air* where nothing is to be gain'd.
No *Alchymy* to ſaving.
Good *Ale* is meat, drink and cloth.
Anger dieth quickly with a good man.
He that is *Angry* is ſeldome at eaſe.
For that thou canſt do thy ſelf rely not on *another*.
The wholeſomeſt meat is at *another* mans coſt.
None knows the weight of *anothers* burden.
When you are an *Anvil* hold you ſtill,
When you are a hammer ſtrike your fill.

The *Ape* ſo long clippeth her young that at laſt ſhe killeth them.

An *Ape* is an Ape, a varlet's a varlet,
Though they be clad in ſilk or ſcarlet.

A broken *Apothecary* a new Doctour.

Apothecaries would not give pills in ſugar unleſs they were bitter.

Better ride on an *Aſſe* that carries me, then an Aſſe that throws me.

B.

BE not a *baker* if your head be of butter. *Hiſpan.*

The *ballance* diſtinguiſhes not between gold and lead.

There's no great *banquet* but ſome fare ill.

One *Barber* ſhaves not ſo cloſe but another finds work.

On a good *bargain* think twice. *Ital.*

Barefooted men need not tread on thorns.

Baſhfulneſs is an enemy to poverty.

Better to be *beaten* then be in bad company.

Beauty is a bloſſom.

Beauty draws more then oxen.

Beauty is no inheritance.

The *begger* is never out of his way.

The *begger* may ſing before the thief. *No more then the Engliſh of that old Latine verſe.*

Cantabit vacuus coram latrone viator.

Better to die a *begger* then live a begger.

Such

Such a *beginning* ſuch an end.
He that makes his *bed* ill lies there.
If the *bed* could tell all it knows it would put many to the bluſh.
He who lies long in *bed* his eſtate feels it.
Who looks not *before* finds himſelf behind.
Bells call others to the Church, but enter not in themſelves.
Be not too haſty to *outbid* another.
Who hath *bitter* in his mouth ſpits not all ſweet.
The *blind* mans wife needs no painting. *Hiſpan.*
He is *blind* enough who ſees not through the holes of a ſieve. *Hiſpan.*
That which doth bloſſom in the Spring will bring forth fruit in the Autumn.
He that *blowes* in the duſt fills his eyes.
The *body* is the ſocket of the ſoul.
It's eaſie to *bowl* down hill.
Brabbling currs never want ſore ears.
The *brain* that ſowes not corn plants thiſtles.
The *Aſſe* that *brayes* moſt eats leaſt.
Would you have better *bread* then is made of wheat. *Ital.*
Bread with eyes, and cheeſe without eyes. *Hiſpan.*
To *beg breeches* of a bare-ars't man.
As I *brew* ſo I muſt drink.
There is no deceit in a *brimmer.*
Building is a ſweet impoveriſhing. *Therefore* as Cato *well ſaith,*

Optimum eſt alienâ inſaniâ frui.

Building and marrying of children are great waſters

The greateſt *burdens* are not the gainfulleſt.
To *buy* dear is not bounty.
Buy at a market, but ſell at home. *Hiſpan.*

C.

THere is no *cake* but there is the like of the ſame make.
In a *calm* ſea every man is a pilot.
A good *candle-holder* proves a good gameſter.
If thou haſt not a *capon* feed on an onyon. *Gall.*
The *Cat* is hungry when a cruſt contents her.
The liquouriſh *Cat* gets many a rap
It's a bad *cauſe* that none dare ſpeak in.
He that *chaſtiſeth* one amendeth many.
Though the Fox runs the *chicken* hath wings.
The *chicken* is the Countreys, but the city eats it.
Wo to the houſe where there is no *chiding*.
The *child* ſaith nothing but what he heard at the fire.
To a *child* all weather is cold.
When *children* ſtand quiet they have done ſome harm.
What *children* hear at home doth ſoon fly abroad.
Children are poor mens riches,
are certain cares, but uncertain comforts,
when they are little make parents fools,
when great, mad.
So we get the *chink* we'll bear with the ſtink.
A light *Chriſtmas* a heavy ſheaf.

The

The *cholerick* drinks, the melancholick eats, the Flegmatick ſleeps.

Who never *clim̃b'd* never fell.

After *clouds* comes clear weather.

Give a *clown* your finger and he will take your whole hand.

Coblers and tinkers are the beſt ale drinkers.

The *Cock* crowes, but the hen goes.

When you ride a young *colt* ſee your ſaddle be well girt.

The *comforters* head never akes.

He commands enough that obeys a wiſe man. *Ital.*

It's good to have *company* in trouble.

Solamen miſeris ſocios habuiſſe doloris.

Keep good men *company*, and you ſhall be of the number.

Confeſſion of a fault makes half amends for it.

He that *contemplates* hath a day without a night.

He may well be *contented* who needs neither borrow nor flatter.

He that *converſeth* not with men knoweth nothing.

Corn in good years is hay, in ill years ſtraw is corn.

Corn is cleanſed with the wind and the ſoul with chaſtning.

He *covers* me with his wings and bites me with his bill.

A *covetous* man is like a dog in a wheel that roaſteth meat for others.

A dry *cough* is the trumpeter of death.

Keep *counſel* thy ſelf firſt.

Counſels in wine ſeldom proſper.

He that will not be *counsell'd* cannot be help't.
Courteſie on one ſide doth never laſt long.
Courts have no Almanacks.
Craft bringeth nothing home.
To a *crazy* ſhip all winds are contrary.
Credit loſt is like a Venice glaſs broke.
He that hath loſt his *credit* is dead to the world.
No man ever loſt his *credit* but he who had it not.
Crooked logs make ſtreight fires.
Croſſes are ladders that do lead to heaven.
Carrion *crows* bewail the dead ſheep and then eat them.
Cruelty is a tyrant that's always attended with fear.
Who is a *cuckold* and conceals it carries coals in his boſom. *Hiſp.*
Let every *cuckold* wear his own horns.
In rain and Sunſhine *cuckolds* go to heaven.
A *cut-purſe* is a ſure trade, for he hath ready money when his work is done.

D.

YOu *dance* in a net and think no body ſees you.
When all is gone and nothing left,
What avails the *Dagger* with the Dudgeon heft?
The *danger* paſt and God forgotten.
No *day* paſſeth without ſome grief.
It is never a bad *day* that hath a good night.
Deaf men go away with the injury.
It's a wicked thing to make a *dearth* on's garner.
Death keeps no Kalender.

Men

Men fear *death* as children to go in the dark.
Better to go to bed ſupperleſs then to riſe in *debt.* *Hiſpan.*
Deeds are fruits, words are but leaves.
Deeds are males, and words are females.
Deſires are nouriſhed by *delays.*
He looſeth his thanks who promiſeth and *delayeth.* *Gratia ab officio, quod mora tardat, abeſt.*
A man may looſe his goods for want of *demanding* them.
Optima nomina non appellando fiunt mala.
Firſt *deſerve* and then deſire.
Deſert and reward ſeldom keep company.
Diſcreet women have neither eyes nor ears.
Sweet *diſcourſe* makes ſhort days and nights.
Diſeaſes are the intereſts of pleaſures.
All her *diſhes* are chafing diſhes.
The *Divel* is not always at one door.
It's an ill battel where the *Divel* carries the colours.
Diverſity of humours breedeth tumors.
A man may cauſe his own *dog* to bite him.
The *Dog* who hunts fouleſt hits at moſt faults.
When a *Dog* is drowning every one offers him water.
Dogs wag their tails not ſo much in love to you as to your bread. *Hiſpan.*
Dogs gnaw bones becauſe they cannot ſwallow them.
Do what thou oughteſt, and come what can. *Gall.*
A noble houſe-keeper needs no *doors.*
Do as the Frier ſaith not as he doeth. *Hiſpan.*

A great *dowry* is a bed full of brabbles. *Hiſpan.*
Fine *dreſſing* is a foul houſe ſwept before the windows.
He was hang'd that left his *drink* behind.
Better belly burſt then good *drink* loſt.
Who loſeth his *due* getteth no thanks.

E.

WIde *ears* and a ſhort tongue.
Think of *eaſe*, but work on.
That which is *eaſily* done is ſoon believed.
Who *eats* his dinner alone muſt ſaddle his horſe alone. *Hiſpan.*
You cannot hide an *Eel* in a ſack.
Good to begin well, better to *end* well.
In the *end* things will mend.
He that *endureth* is not overcome.
No man better knows what good is then he who hath *endured* evil.
Envy never enriched any man.
Of *evil* grain no good ſeed can come.
Bear with *evil* and expect good.
Evil gotten evil ſpent.
That which is *evil* is ſoon learn't.
Evil that cometh out of thy mouth flieth into thy boſom.
Better to have one *eye* then be blind altogether.

Who

F.

WHo hath a *fair* wife needs more then two eyes.

Fair is not fair, but that which pleaſeth. *This is an Italian Prov.* Non è bello quel' ch' è bello ma è bello quel' che piace.

A *fair* woman and a ſlaſh't gown find alway ſome nail in the way.

One may ſooner *fall* then riſe.

Fall not out with a friend for a trifle.

A *fat* houſe-keeper makes lean executors.

Every one baſteth the *fat* hog, while the lean one burneth.

Teach your *father* to get children.

Such a *father* ſuch a ſon.

The *faulty* ſtands on his guard.

Better paſs a danger once then be always in *fear*. *It.*

Reckon right and *February* hath thirty one days.

He that hath a *fellow-ruler* hath an over-ruler.

Fidlers fare, meat, drink and money.

Take heed you *find* not that you do not ſeek. *Ital.*

Well may he ſmell of *fire* whoſe gown burneth.

The *firſt* diſh pleaſeth all.

I'll not make *fiſh* of one and fleſh of another.

The *fiſh* follow the bait.

In the deepeſt water is the beſt *fiſhing*.

He that is ſuffer'd to do more then is *fitting* will do more then is lawful.

No man can *flay* a ſtone.

One

One *flower* makes no garland.
None is a *fool* always, every one ſometimes.
A *fool* is fulſome.
A *fool* demands much, but he is a greater fool that gives it. (*Gall.*
If all *fools* ware bables jewel would be dear. *Hiſp.*
Fools tie knots and wiſe men looſe them.
If *fools* went not to market bad ware would not be ſold. *Hiſpan.*
One *fool* makes an hundred.
If you play with a *fool* at home he'll play with you in the market.
Better a bare *foot* then no foot at all.
Forgive any ſooner then thy ſelf. *Gall. Ital.*
The *foremoſt* dog catcheth the hare.
The perſwaſion of the *fortunate* ſwayes the doubtful.
When *Fortune* ſmiles on thee take the advantage.
He who hath no ill *fortune* is cloy'd with good.
He that will deceive the *Fox* muſt riſe betimes.
Foxes when ſleeping have nothing fall into their mouths. *This is a French Prov.* A Regnard endormi rien ne cheut en la gueule.
Foxes when they cannot reach the grapes ſay they are not ripe.
The beſt mirrour is an old *friend. Gall. Hiſpan.*
Life without a *friend* is death with a witneſs.
Make not thy *friend* too cheap to thee, nor thy ſelf to thy friend.
When a *friend* asketh there is no to morrow. *Hiſp.*
A true *friend* ſhould be like a privy, open in neceſſity.

A *friend* is not ſo ſoon gotten as loſt.
Have but few *friends* though much acquaintance.
In time of proſperity *friends* will be plenty.
In time of adverſity not one among twenty.
A tree is known by the *fruit*, and not by the leaves.
The *further* we go the further behind.

G.

WHo would be a *Gentleman* let him ſtorm a town.
It's not the gay coat makes the *Gentleman*.
He *giveth* twice that gives in a trice.
Giving is dead now a days, and reſtoring very ſick.
Who *gives* thee a capon give him the leg and the wing. *Hiſp.*
To *give* and keep there is need of wit.
A man of *gladneſs* ſeldom falls into madneſs.
Who hath *glaſs-windows* of his own muſt take heed how he throws ſtones at his houſe. (ſel.
What your *glaſs* tells you will not be told by coun-
Do not ſay *go* but gaw, i.e. *go thy ſelf along*.
God deprives him of bread who likes not his drink.
God healeth, and the Phyſician hath the thanks.
Get thy ſpindle and thy diſtaff ready and *God* will ſend thee flax.
God cometh with leaden feet, but ſtriketh with iron hands.
God comes at laſt when we think he is furtheſt off. *It.*
God hath often a great ſhare in a little houſe. *Gall.*

God

God, our parents and our maſter can never be requited. *Gall.*

No lock will hold againſt the power of *gold*. *Hiſp.*

You may ſpeak with your *gold* and make other tongues dumb. *Ital.*

When we have *gold* we are in fear, when we have none we are in danger.

A *good* thing is ſoon ſnatch't up.

An handful of *good life* is better then a buſhel of learning.

One never looſeth by doing *good* turns.

Good and quickly ſeldom meet.

Goods are theirs who enjoy them.

Goſſips and frogs they drink and talk.

The *greateſt* ſtrokes make not the beſt muſick.

There could be no *great* ones if there were no little.

He that *gropes* in the dark finds that he would not.

Many things *grow* in the garden were never ſown there. *Hiſpan.*

The *grounſel* ſpeaks not ſave what it heard of the hinges.

H.

THe wiſe *hand* doth not all the fooliſh tongue ſpeaketh.

Happy man, happy dole.

Happy is he who knows his follies in his youth.

The *hard* gives no more then he that hath nothing.

Things *hardly* attain'd are long retained.

He

He who would have a *hare* to breakfaſt muſt hunt over night.

Good *harveſts* make men prodigal, bad ones provident.

He that hath a good *harveſt* may be content with ſome thiſtles.

'Tis ſafe riding in a good *haven.*

The firſt point of *hawking* is hold faſt.

The gentle *hawk* mans her ſelf.

When the *head* aketh all the body is the worſe.

One is not ſo ſoon *healed* as hurt.

What the *heart* thinketh the tongue ſpeaketh.

Who ſpits againſt *heaven* it falls in his face. *Hiſpan.*

Hell is full of good meanings and wiſhes.

The *high-way* is never about.

The *higheſt* tree hath the greateſt fall.

Look *high* and fall into a cowturd.

Every man is beſt known to *himſelf.*

Better my *hog* dirty home then no hog at all.

Dry bread at *home* is better then roaſtmeat abroad.

He is wiſe that is *honeſt.* (*Ital.*

A man never ſurfets of too much *honeſty.*

Lick *honey* with your little finger.

He that licks *honey* from thorns pays too dear for it. *This is a French Proverb.* Trop achepte le miel qui ſur eſpines le leche.

Honey is ſweet but the Bee ſtings.

Honour and eaſe are ſeldom bedfellows.

Who lives by *hope* dies breaking of wind backwards. *Ital.*

He that lives in *hope* danceth without a minſtrel. *Hiſpan.*

The

The *horſe* thinks one thing and he that rides him another.

Lend thy *horſe* for a long journey, thou mayeſt have him return with his skin.

All things are ſoon prepar'd in a well-ordered *houſe*.

The foot on the cradle and hand on the diſtaff is the ſign of a good *houſewife*. *Hiſpan.*

An *humble-bee* in a cowturd thinks himſelf a King.

An *hungry* man an angry man.

Huſbands are in heaven whoſe wives chide not.

I.

Idleneſs turns the edge of wit.

Idleneſs is the key of beggery.

Jeſt not with the eye nor with religion. *Hiſpan.*

The trueſt *jeſts* ſound worſt in guilty ears.

Better be *ill* ſpoken of by one before all, then by all before one.

An *ill* ſtake ſtandeth longeſt.

There were no *ill* language if it were not ill taken.

The beſt remedy againſt an *ill* man is much ground between both. *Hiſpan.*

Induſtry is fortunes right hand, and frugality her left.

He goes not out of his way that goes to a good *Inn*.

We muſt not look for a golden life in an *iron* age.

An *itch* is worſe then a ſmart.

Itch and eaſe can no man pleaſe.

Where-

K.

WHereſoever you ſee your *kindred* make much of your friends.
A *knotty* piece of timber muſt have ſmooth wedges.
Many do *kiſs* the hands they wiſh to ſee cut off. *Hiſ.*
He that eats the *Kings* gooſe ſhall be choked with the feathers.

L.

HE that *labours* and thrives ſpins gold.
The *lame* goeth as far as the ſtaggerer.
The *laſt* ſuitour wins the maid.
In a thouſand pound of *Law* there's not an ounce of love.
The *Law* is not the ſame at morning and night.
The worſt of *Law* is that one ſuit breeds twenty. *Hiſpan.*
A ſuit of *Law* and an urinal bring a man to the hoſpital. *Hiſpan.*
A good *Lawyer* an evil neighbour.
He *laughs* ill that laughs himſelf to death.
Let your *letter* ſtay for the Poſt, not the Poſt for the letter. *Ital.*
A Bean in *liberty* is better then a comfit in priſon.
Every *light* is not the Sun.
Like Author like book.
Like to like, and Nan for Nicholas.

The *Lions* skin is never cheap.
A *liquoriſh* tongue a lecherous tail.
A *little* body doth often harbour a great ſoul.
The *little* cannot be great unleſs he devour many.
Little ſticks kindle the fire, but great ones put it out.
Little dogs ſtart the hare but the great ones catch it.
That *little* which is good fills the trencher.
He *liveth* long that liveth well.
Life is half ſpent e're we know what it is.
He that *liveth* wickedly can hardly die honeſtly.
He that *lives* not well one year, ſorrows for it ſeven.
It's not how long but how well we *live*,
Who *lives* well ſees afar off. *Hiſpan.*
The *life* of man is a winters day and a winters way.
He *looſeth* nothing who keeps God for his friend.
He hath not *loſt* all who hath one throw to caſt. *Ga*
London Bridge was made for wiſe men to paſs over
and for fools to paſs under.
Love lives in Cottages as well as in Courts.
Love rules his kingdom without a ſword.
Love being jealous makes a good eye look aſquint.
Love asks faith, and faith asks firmneſs. *Ital.*
They *love* too much that die for love.
They who *love* moſt are leaſt ſet by.
Where *love* fails we eſpy all faults.
A *low* hedge is eaſily leapt over.

M.

A *Maid* that giveth yieldeth.
A *maid* that laughs is half taken.

A *maid* oft ſeen, a gown oft worn
Are diſeſteem'd and held in ſcorn.

Manners make often fortunes.

When *many* ſtrike on an anvil they muſt ſtrike by meaſure.

Many ventures make a full fraight.

Many without puniſhment, none without ſin.

Many ſpeak much that cannot ſpeak well.

The *March* Sun cauſeth duſt, and the wind blows it about.

When the *mare* hath a bald face, the filly will have a blaze.

The *market* is the beſt garden. *At London they are wont to ſay*, Cheapſide is the beſt garden.

The *married* man muſt turn his ſtaff into a ſtake.

Before thou *marry*, be ſure of a houſe wherein to tarry. *Hiſpan. Ital.*

Honeſt men *marry* ſoon, wiſe men not at all. *Ital.*

He who *marrieth* for wealth doth ſell his liberty.

Who *marrieth* for love without money hath good nights and ſorry days. *Ital. Hiſpan.*

One eye of the *maſters* ſees more then ten of the ſervants. *Ital.*

Though the *maſtiffe* be gentle, yet bite him not by the lip.

Uſe the *means*, and God will give the bleſſing.

Meaſure thrice what thou buyeſt, and cut it but once. *Ital.*

Meaſure is a merry mean.

He is not a *merchant* bare, that hath *money* worth or ware.

Good to be *merry* at meat.
Metal is dangerous in a blind horſe.
Mills and wives are ever wanting.
The *mill* cannot grind with the water that is paſt.
The abundance of *money* ruines youth.
The skilfulleſt wanting *money* is ſcorn'd.
Ready *money* will away.
Money is that Art hath turn'd up trump.
Money is welcome though it come in a ſh——clout.
The *morning* Sun never laſts a day.
The good *mother* ſaith not will you, but gives.
You muſt not let your *mouſe-trap* ſmell of cheeſe.
Muſick helps not the tooth-ach.
The *Muſician* keeps his ſhop in his throat. *Hiſpan.*

N.

ONe *nail* drives out another. *Gall.* Un clou pouſſe l'autre.
A good *name* keeps its luſtre in the dark.
He who but once a good *name* gets,
May piſs a bed and ſay he ſweats.
The evil wound is cured, but not the evil *name*.
Nature draws more then ten oxen.
Who periſheth in *needleſs* danger is the Devils martyr.
New meat begets a new appetite.
When thy *neighbours* houſe doth burn, be careful of thine own.
Tua res agitur paries cùm proximus ardet.

He

He that runs in the *night* ſtumbles.
The *nightingale* and the cuckow ſing both in one moneth.
The more *noble*, the more humble.
Cold weather and knaves come out of the *North*.
Three ills come from the *North*, a cold wind, a ſhrinking cloth, and a diſſembling man.
Nothing down, nothing up.
Nothing have, nothing crave.
By doing *nothing* we learn to do ill. *Nihil agendo male agere diſcimus.*
It's more painful to do *nothing* then ſomething.
He that hath *nothing* is not contented.
The *Nurſes* tongue is priviledged to talk.

O.

THe *offender* never pardons.
The *Off-ſpring* of them that are very old or very young laſteth not.
It's ill healing an *old* ſore.
He wrongs not an *old* man, who ſteals his ſupper from him. *Hiſpan.*
If the *old* dog barkes, he gives counſel.
Old mares luſt after new cruppers.
Old friends and old wine are beſt. *Gall.* and old gold.
Old men, when they ſcorn young, make much of death.
When Bees are *old* they yield no honey.
The *old* mans ſtaff is the rapper at Deaths door. *Hiſ.*

An *old* knave is no babe.
Where *old* age is evil, youth can learn no good.
When an *old* man will not drink, go to see him in another world. *Ital.*
He who hath but *one* hog makes him fat, and he who hath but one son makes him a fool.
One shrewd turn asks another.
One slumber invites another.
All feet tread not in *one* shoe.
If every one would mend *one*, all would be amended.
One and none is all one. *Hispan.*
One doth the scathe, and another hath the scorn.
There came nothing *out* of the sack but what was in it.
It's a rank courtesie when a man is forc't to give thanks for his *own*.
The smoke of a mans *own* house is better then the fire of anothers. *Hispan.*
Where shall the *Ox* go but he must labour.
Take heed of an *Ox* before, an Asse behind, and a Monk on all sides. *Hispan.*

P.

MAny can *pack* the cards that cannot play.
Let no womans *painting* breed thy stomachs fainting.
On *painting* and fighting look aloof off.
He that will enter into *Paradise* must have a good key.

Say

Say no ill of the year till it be *paſt*.
Every *path* hath a puddle.
Patch and long ſlit, build and ſoon ſlit.
Patience is a flower grows not in every ones garden.
Herein is an alluſion to the name of a Plant ſo called, i. e. Rhabarbarum Monachorum.
He who hath much *peaſe* may put the more in the pot.
Let every *pedler* carry his own burden.
There's no companion like the *penny*. *Hiſpan.*
He that takes not up a *pin* ſleights his wife.
He that *pitieth* another remembreth himſelf. *Hiſp.*
Play, women and wine undo men laughing.
Noble *plants* ſuit not a ſtubborn ſoil.
Fly *pleaſure* and it will follow thee.
Never *pleaſure* without repentance.
The *pleaſures* of the mighty are the tears of the poor.
If your *plow* be jogging you may have meat for your horſes.
Poor men have no ſouls.
There are none *poor* but ſuch as God hates.
The Devil wipes his tail with the poor mans *pride*.
Poverty parteth friends [or fellowſhip.]
Poverty is the mother of health.
True *praiſe* takes root and ſpreads.
Neither *praiſe* nor diſpraiſe thy ſelf, thine actions ſerve the turn.
He that will not be ſaved needs no *preacher*.
Prettineſs dies quickly.
Who draws his ſword againſt his *Prince*, muſt throw away the ſcabbard.

It's an ill *proceſſion* where the Devil holds the candle.
Between promiſing and performing a man may marry his daughter. *Gall.*
He *promiſeth* like a merchant, and pays like a man of war.
To *promiſe* and give nothing is a comfort to a fool.
He is *proper* that hath proper conditions.
Providence is better then rent.
He hath left his *purſe* in his other hoſe.
A full *purſe* makes the mouth to ſpeak.
An empty *purſe* fills the face with wrinckles.

R.

IT's poſſible for a *ram* to kill a butcher.
The *rath* ſower ne're borrows o'th' late.
A man without *reaſon* is a beaſt in ſeaſon.
Take heed of enemies reconcil'd, and of meat twice boil'd. *Hiſpan.*
A good *Recorder* ſets all in order.
Remove an old tree, and it will wither to death.
When all is conſum'd, *Repentance* comes too late.
He may freely receive courteſies that knows how to *requite* them.
God help the *rich*, the poor can beg.
Riches are but the baggage of Fortune.
When *riches* increaſe the body decreaſeth. *For moſt men grow old before they grow rich.*
Riches are like muck which ſtink in a heap, but ſpread abroad, make the earth fruitful.

It's

It's eaſie to *rob* an Orchard, when none keeps it.
A *rugged* ſtone grows ſmooth from hand to hand.
Better to *rule* then be ruled by the rout.
The *ruſty* ſword and empty purſe plead performance of covenants.

S.

IT's a bad *ſack* will abide no clouting.
When it pleaſeth not God, the *Saint* can do little. *Hiſp.*
Salmon and Sermon have their ſeaſon in Lent. *Gall.*
A *Scepter* is one thing, a ladle another.
You pay more for your *ſchooling*, then your learning is worth.
Who robs a *Scholar* robs twenty men. *For commonly he borrows a cloak of one, a ſword of another, a pair of boots of a third, a hat of a fourth, &c.*
Who hath a *ſcold* hath ſorrow to his ſops.
Being on the *Sea* ſail, being on the land ſettle,
They complain wrongfully on the *Sea*, who twice ſuffer ſhipwrack.
Every thing is good in its *ſeaſon*.
Would you know *ſecrets*, look them in grief or pleaſure.
He who *ſeeketh* trouble never miſſeth it.
A man muſt *ſell* his ware after the rates of ỹ market.
He who *ſerves* well, needs not be afraid to ask his wages.
The groat is ill ſaved that *ſhames* the maſter.
It's a fooliſh *ſheep* that makes the wolf his confeſſour.

Ships fear fire more then water.
A great *ship* doth ask deep waters.
The chamber of *ſickneſs* is the chappel of devotion.
Silence doth ſeldom harm.
Silence is the beſt ornament of a woman.
Silks and Sattins put out the fire in the kitchin.
He that *ſings* on Friday ſhall weep on Sunday.
The *ſinging-man* keeps his ſhop in his throat.
Sit in your place and none can make you riſe.
Slander leaves a ſcore behind it. *Calumniare fortiter aliquid adhærebit.*
Sloth turneth the edge of wit.
Better the laſt *ſmile* then the firſt laughter.
A *ſmiling* boy ſeldom proves a good ſervant.
The *Smith* and his penny are both black.
Whether you do boil *ſnow* or pound it, you can have but water of it.
Sorrow is good for nothing but ſin.
When *ſorrow* is aſleep wake it not.
Souldiers in peace are like chimneys in ſummer.
Who *ſows* his corn in the field truſts in God.
He that *ſpeaks* me fair and loves me not, I'll ſpeak him fair and truſt him not.
He that *ſpeaks* doth ſow, he that holds his peace doth reap. *Ital.*
Speech is the picture of the mind.
Spend and be free, but make no waſte.
To a good *Spender* God is the treaſurer.
The Jews *ſpend* at Eaſter, the Moors at marriages, and the Chriſtians in ſuits of Law. *Ital.*
Who more then he is worth doth *ſpend*, he makes a rope his life to end.

Who

Who *ſpends* more then he ſhould ſhall not have to ſpend when he would.

Who hath *ſpice* enough may ſeaſon his meat as he pleaſeth.

It's a poor *ſport* that is not worth the candle.

The beſt of the *ſport* is to do the deed and ſay nothing

That which will not be *ſpun*, let it not come between the ſpindle and the diſtaff.

They *ſteal* the hog and give away the feet in alms. *Hiſpan.*

Steal the gooſe and give the giblets in alms.

Step after ſtep the ladder is aſcended.

Who hath none to *ſtill* him, may weep out his eyes.

The *ſtilleſt* and humours are always the worſt.

Who remove *ſtones*, bruiſe their fingers.

Who hath skirts of *ſtraw*, needs fear the fire. *Hiſp.*

Stretch your legs according to your coverlet.

It's better to be *ſtung* by a nettle, then prick't by a roſe.

I *ſuck't* not this out of my fingers ends.

Though the *Sun* ſhines, leave not your cloak at home. *Hiſpan.*

In every Countrey the *Sun* riſeth in the morning.

He deſerves not the *ſweet* that will not taſte of the ſowre.

T.

THe *table* robs more then the thief.

Talk much and erre much (*ſaith the Spaniard*)

Talking

Talking pays no toll.
They *talk* of Christmas so long, that it comes.
The *taſt* of the kitchin is better then the ſmell.
To him that hath loſt his *taſt*, ſweet is ſowre.
Who hath aking *teeth* hath ill tenants.
Tell a tale to a mare, and ſhe'll let a fart.
A *thin* meadow is ſoon mow'd.
The *thorn* comes forth with his point forwards.
The *thought* hath good legs, and the quill a good tongue. *Ital.*
A *thouſand* pounds and a bottle of hay, is all one thing at Dooms day.
There are more *threatned* then ſtruck.
He who dies of *threats*, muſt be rung to Church by farts.
He that is *thrown* would ever wreſtle.
When it *thunders*, the thief becomes honeſt.
The *tide* will fetch away what the ebb brings.
Time is the rider that breaks youth.
Every one puts his fault on the *times*.
Soon *todd* ſoon with God. *A Northern Proverb, when a child hath teeth too ſoon.*
A long *tongue* is a ſign of a ſhort hand.
Better that the feet ſlip then the *tongue*.
He that ſtrikes with his *tongue*, muſt ward with his head.
The *tongue's* not ſteel, yet it cuts.
The *tongue* breaketh bone, though it ſelf have none.
The *tongue* talks at the heads coſt.
Too much breaks the bag. *Hiſpan.* (*Gall.*
Too much ſcratching pains, too much talking plagues *Trade*

Trade is the mother of money.
When the *tree* is faln, every man goeth to it with his hatchet. *Gall.*
Truth and oyl are ever above. *Hiſpan.*
Truth hath a good face, but bad clothes.
If things were to be done *twice*, all would be wiſe. *Hiſpan.*

U.

NO cut to *unkindneſs*.
Unknown unkiſt.
Unminded unmon'd.
Under water, famine; under ſnow, bread.
Valour that parlies, is near yielding.
Valour can do little without diſcretion.
That's not good language that all *underſtand* not.
Where men are well *uſed*, they'll frequent there.

W.

HE that *waits* on another mans trencher, makes many a late dinner.
For *want* of a nail the ſhoe is loſt, for want of a ſhoe the horſe is loſt, for want of a horſe the rider is loſt.
War is deaths feaſt.
Who preacheth *war* is the Devils chaplain.
War makes thieves, and peace hangs them. *Gall. It.*

War,

War, hunting and Law, are as full of trouble as pleasure.

He that makes a good *war*, makes a good peace.

He is wise enough that can keep himself *warm*.

Good *watch* prevents misfortune.

He that hath a head of *wax*, must not walk in the Sun.

Where it is *weakest* there the thread breaketh.

Wealth's like rheum, it falls on the weakest parts.

The greatest *wealth*, is contentment with a little.

The gown's hers that *wears* it, and the world's his who enjoys it.

Change of *weather* is the discourse of fools. *Hisp.*

Expect not fair *weather* in winter on one nights ice.

He that goeth out with often loss,
At last comes home by *weeping* cross.

Weight and measure take away strife.

He that doth *well* wearieth not himself.

Well to work and make a fire,
It doth care and skill require.

Such a *welcome* such a farewel.

Welcome death, quoth the Rat, when the trap fell down.

As *welcome* as flowers in May.

I *wept* when I was born, and every day shews why.

Whores affect not you but your money.

Whoring and bawdery do often end in beggery.

A mans best fortune or his worst is a *wife*.

He that lets his *wife* go to every feast, and his horse drink at every water, shall neither have good wife nor good horse. *Ital.*

Wife

Wife and children are bills of charges.
The cunning *Wife* makes her husband her apron. *Hiſpan.*
The *Wife* is the key of the houſe.
He that hath *Wife* and children wants not buſineſs.
Where the *will* is ready, the feet are light.
To him that *wills*, ways are not wanting.
With as good a *will* as ever I came from ſchool.
He that doth what he *will*, oft doth not what he ought.
Will will have wilt, though will woe win.
Nothing is impoſſible to a *willing* mind.
Willows are weak, yet they bind other wood. *Ital.*
Pull down your hat on the *wind* ſide.
A good *Winter* brings a good Summer.
Wine is the maſters, but the goodneſs is the drawers.
Wine in the bottle doth not quench the thirſt. *Ital.*
Wine is a turn-coat, firſt a friend, then an enemy.
Wine that coſts nothing is digeſted e're it be drunk.
You cannot know *wine* by the barrel.
Wine wears no breeches. *Gall.* i. e. *Shews what a man is.*
You can't drive a *windmill* with a pair of bellows.
You may be a *Wiſe* man though you can't make a watch.
Wiſe men care not for what they cannot have.
None is ſo *Wiſe* but the fool overtakes him.
Better to have then *wiſh*.
Better it be done then *wiſh* it had been done.

It's

It's *wit* to pick a lock and ſteal a horſe, but wi dom to let them alone.

You have a little *wit* and it doth you goo ſometimes.

He hath enough to keep the wolf from th door. *That is, to ſatisfie his hunger, latrantem ſtomachum.*

Wolves loſe their teeth, but not their memory.

Who hath a *wolf* for his mate, needs a dog for his man. *Ital.*

Who keeps company with the *wolf*, will learn to howl.

Women, prieſts and poultry have never enough. *Ital.*

To *wo* is a pleaſure in a young man, a fault i an old.

Green *wood* makes a hot fire.

Wood half burnt is eaſily kindled.

You were better give the *wooll* then the ſheep.

Many *words* will not fill a buſhel.

Words are but ſands, it's money buys lands.

Words and feathers are toſt by the wind. *Hiſpan.*

Good *words* without deeds are ruſhes and reeds.

One ill *word* asketh another.

They muſt hunger in froſt, that will not *work* i heat.

What is a *workman* without his tools.

There needs a long time to know the *world* pulſe.

This

This *world* is nothing except it tend to another.
A green *wound* is soon healed.
Wranglers never want words.

Y.

THe more thy *years*, the nearer thy grave.
Youth and white paper take any impression.

Proverbs

Proverbs and Proverbial Observations belonging to Health, Diet and Physick.

1. AN Ague in the Spring is Physick for a King.

1 That is if it comes off well. For an Ague is nothing else but a strong fermentation of the bloud; Now as in the fermentation of other liquors there is for the most part a separation made of that which is heterogeneous and unsociable, whereby the liquor becomes more pure and defæcate, so is it also with the bloud? which by fermentation (easily excited at this time by the return of the Sun) doth purge it self, and cast off those impure heterogeneous particles which it had contracted in the winter time. And that these may be carried away, after every particular fermentation or paroxysm, and not again taken up by the bloud, it is necessary or at least very useful to sweat in bed after every fit. And an Ague-fit is not thought to go off kindly, unless it ends in a sweat. Moreover at the end of the disease it is convenient to purge the body, to carry away those more gross and feculent parts which have been separated by the several fermentations, and could not so easily be avoided by sweat, or that still remain in the bloud though not sufficient to cause a paroxysm. And that all persons especially those of years may be lessoned that they neglect not to purge their bodies after the getting rid of agues, I shall add a very material and useful observation of Doctor Sidenham's, *Sublato morbo* (saith he, speaking of Autumnal feavers) *ager sedulò purgandus est; incredibile enim dictu quanta morborum vis ex purgationis defectu post febres Autumnales subnascatur.* Mi-

ror

ror autem hoc à medicis minùs caveri, minùs etiam admoneri. Quandocunque enim morborum alterutrum (Febrem tertianam aut quartanam) paulò provectioris ætatis hominibus accidisse vidi, atque purgationem etiam omissam; certò prædicere potui periculosum aliquem morbum eosdem postea adoriturum, de quo tamen illi nondum somniaverant, quasi perfectè jam sanati.

2. A bit in the morning is better then nothing all day.

3. *Or* then a thump on the back with a ſtone.

4. You eat and eat, but you do not drink to fill you.

4. That much drinking takes off the edge of the Appetite to meat, we ſee by experience in great drinkers, who for the moſt part do (as we ſay) but pingle at their meat and eat little. *Hippocrates* obſerved of old, that λιμὸν διαπηξις λύει; A good hearty draught takes away hunger after long faſting ſooner by far then eating would do. The reaſon whereof I conceive is, becauſe that acid humour which by vellicating the membranes of the ſtomack cauſes a ſence of hunger, is by copious ingeſtion of drink very much diluted, and its acidity ſoon taken off.

5. An apple, an egg and a nut, you may eat after a Slut.

5 *Poma, ova atque nuces, ſi det tibi ſordida, guſtes.*

6. Children and chicken muſt be always picking.

6 That is, they muſt eat often, but little at a time. Often, becauſe the body growing requires much addition of food; little at a time, for fear of oppreſſing and extinguiſhing the natural heat. A little oyl nouriſhes the flame, but a great deal poured on at once may drown and quench it. A man may carry that by little and little, which if laid on his back at once he would ſink under. Hence old men,

who in this reſpect alſo, I mean by reaſon of the decay of their ſpirits and natural heat, do again become children, are adviſed by Phyſicians to eat often, but little at once.

7. Old young and old long.

7 Divieni toſto vecchio ſe vuoi vivere lungamente vecchio. *Ital. Maturè fias ſenex ſi diu ſenex eſſe velis.* This is alledged as a Proverb by *Cicero* in his book *de ſenectute.* For as the body is preſerved in health by moderate labour or exerciſe, ſo by violent and immoderate it is impaired and worn out. And as a great exceſs of any quality or external violence doth ſuddenly deſtroy the body, ſo a leſſer exceſs doth weaken and partially deſtroy it, by rendring it leſs laſting.

8. They who would be young when they are old muſt be old when they are young.

9. When the Fern is as high as a ſpoon
You may ſleep an hour at noon.

9 The cuſtom of ſleeping after dinner in the ſummer time is now grown general in Italy and other hot Countreys, ſo that from one to three or four of the Clock in the afternoon you ſhall ſcarce ſee any one ſtirring about the ſtreets of their cities. *Schola Salernitana* condemns this practiſe, *Sit brevis aut nullus tibi ſomnus meridianus: Febris, pigritiæ, capitis dolor atque Catarrhus. Hæc tibi proveniunt ex ſomno meridiano.* But it may be this advice was intended for us Engliſh (to whoſe King this book was dedicated) rather then the Italians or other inhabitants of hot Countreys, who in the Summer would have enough to do to keep themſelves waking after dinner. The beſt way at leaſt for us in colder climats is altogether to abſtain from ſleep; but if we muſt needs ſleep, (as the Italian Phyſicians adviſe) either to take a nod ſitting in a chair, or if we lie down ſtrip off our clothes as at night, and go into bed, as the preſent Duke of *Tuſcany* himſelf practiſes and adviſes his ſubjects to do, but by no means lie down upon a bed in our clothes.

10. When

10. When the Fern is as high as a ladle,
You may ſleep as long as you are able.
11. When Fern begins to look red
Then milk is good with brown bread.

11. It is obſerved by good houſewives, that milk is thicker in the Autumn then in the Summer, notwithſtanding the graſs muſt needs be more hearty, the juice of it being better concocted by the heat of the Sun in Summer time. I conceive the reaſon to be becauſe the cattel drink water abundantly by reaſon of their heat in Summer, which doth much dilute their milk.

12. Every man is either a fool or a Phyſician after thirty years of age.
13. After dinner ſit a while, after ſupper walk a mile.

13. *Poſt epulas ſtabis vel paſſus mille meabis.* I know no reaſon for the difference, unleſs one eats a greater dinner then ſupper. For when the ſtomach is full it is not good to exerciſe immediately, but to ſit ſtill awhile; though I do not allow the reaſon uſually given, *viz.* becauſe exerciſe draws the heat outward to the exteriour parts, and ſo leaving the ſtomach and bowels cold, hinders concoction: for I believe that as well the ſtomach as the exteriour parts are hoteſt after exerciſe: And that thoſe who exerciſe moſt, concoct moſt and require moſt meat. So that exerciſe immediately after meat is hurtful rather upon account of precipitating concoction, or turning the meat out of the ſtomach too ſoon. As for the reaſon they give for ſtanding or walking after meales, *viz.* becauſe the meat by that means is depreſſed to the bottom of the ſtomach; where the natural heat is moſt vigorous, it is very frivolous, both becauſe the ſtomach is a wide veſſel, and ſo the bottom of it cannot be empty, but what falls into it muſt needs fall down to the bottom: And becauſe moſt certainly the ſtomach concocts worſt when it is in a pendulous poſture, as it is while we are ſtanding. Hence, as the

Lord *Verulam* truly obſerves, Gally ſlaves and ſuch as exerciſe ſitting, though they fare meanly and work hard yet are commonly fat and fleſhy. Whereupon alſo he commends thoſe works or exerciſes which a man may perform ſitting, as ſawing with a hand-ſaw and the like.

14. An old Phyſician, a young Lawyer.

14. An old Phyſician becauſe of his experience; a young Lawyer, becauſe he having but little practiſe will have leiſure enough to attend your buſineſs, and deſiring thereby to recommend himſelf and get more, will be very diligent in it.

15. A good Chirurgion muſt have an Eagles eye, a Lions heart, and a Ladies hand.

16. Good kea is half a meal.

17. If you would live ever, you muſt waſh milk from your liver.

Butter is gold in the morning, ſilver at noon, lead at night.

17. Vin ſur laict c' eſt ſouhait, Laict ſur vin c' eſt venin. *Gall.* This is an idle old ſaw, for which I can ſee no reaſon but rather for the contrary.

18. After cheeſe comes nothing.

19. An egg and to bed.

20. You muſt drink as much after an egg as after an Ox.

20. This is no leſs fond and ungrounded then the former.

21. Light ſuppers make clean ſheets.

22. *He that goes to bed thirſty riſes healthy.* Gall.

22. He that goes to bed thirſty, &c. I look upon this as a very good obſervation and ſhould adviſe all perſons not to go to bed with their ſtomachs full of wine, beer or any other liquour.

liquour. For (as the ingenious Doctor *Lower* obſerves) nothing can be more injurious to the brain, of which he gives a moſt rational and true account, which take in his own words. *Cùm enim propter proclivem corporis ſitum urina à renibus ſecreta non ità facilè & promptè uti cùm erecti ſumus in veſicam per ureteres delabatur. Cúmque veſicæ cervix ex proclivi ſitu urinæ pondere non adeò gravetur; atque ſpiritibus per ſomnum in cerebrum aggregatis & quieſcentibus, veſica oneris ejus ſenſum non ità percipiat, ſed officii quaſi oblita eâ copiâ urinæ aliquandò diſtenditur, ut majori recipiendæ ſpatium vix detur; inde fit ut propter impeditum per renes & ureteres urinæ decurſum, in totum corpus regurgitet, & niſi diarrhœa proximo mane ſuccedat, aut nocturno ſudore evacuetur in cerebrum deponi debet.* Tract. de Corde cap. 2. pag. 141.

23. *One hours ſleep before midnight's worth two hours after.*

24. *Who goes to bed ſupperleſs, all night tumbles and toſſes.*

24. *This is an Italian Proverb.* Chi va à letto ſenza cena Tutta notte ſi dimena. That is, if a man goes to bed hungry, otherwiſe, He that eats a plentiful dinner may well afford to go to bed ſupperleſs, unleſs he hath uſed ſome ſtrong bodily labour or exerciſe. Certainly it is not good to go to ones reſt till the ſtomach be well emptied, that is if we eat ſuppers, till two hours at leaſt after ſupper. For (as the old Phyſicians tell us) though the ſecond and third concoctions be beſt performed in ſleep, yet the firſt is rather diſturbed and perverted. If it be objected, that labouring people do not obſerve ſuch rule, but do both go to bed preſently after ſupper, and to work after dinner, yet who more healthful then they? I anſwer that the caſe is different, for though by ſuch practiſe they do turn their meat out of their ſtomachs before full and perfect concoction, and ſo multiply crude humours, yet they work and ſweat them out again, which ſtudents and ſedentary perſons do not. Indeed ſome men who have a

ſpeedy concoction and hot brains muſt, to procure ſleep, eat ſomething at night which may ſend up gentle vapours into the head, and compoſe the ſpirits.

25. *Often and little eating makes a man fat.*

26. Fiſh muſt ſwim thrice.

26. Once in the water, a ſecond time in the ſawce, and a third time in wine in the ſtomach. Poiſſon, gorret & cochin vie en l'eau, & mort en vin. *Gall.* Fiſh and young ſwine live in water and die in wine.

27. Drink wine and have the gout, and drink no wine and have the gout too.

27. With this ſaying, intemperate perſons that have or fear the gout, encourage themſelves to proceed in drinking wine notwithſtanding.

28. Young mens knocks old men feel.

28. *Quæ peccamus Juvenes ea luimus ſenes.*

29. Go to bed with the lamb, and riſe with the lark.

30. Early to go to bed and early to riſe, makes a man healthy, wealthy and wiſe.

31. Waſh your hands often, your feet ſeldom, and your head never.

32. Eat at pleaſure, drink by meaſure.

32. *This is a French Proverb,* Pain tant qu'il dure, vin à meſure. and they themſelves obſerve it. For no people eat more bread, nor indeed have better to eat: And for wine the moſt of them drink it well diluted, and never to any exceſs that I could obſerve. *The Italians have this ſaying likewiſe,* Pan mentre dura ma vin à miſura.

33. The

33. The beſt Phyſicians are Dr Diet, Dr Quiet and Dr Merryman.

33. This is nothing but that Diſtich of *Schola Salernitana* Engliſhed.

Si tibi deficiant medici, medici tibi fiant.
Hæc tria mens læta, requies, moderata dieta.

Drink in the morning ſtaring,
Then all the day be ſparing.
Feed ſparingly and defie the Phyſician.

34. You ſhould never touch your eye but with your elbow.

To theſe I ſhall add two or three French Proverbs.

35. TEnez chaud le pied & la teſte, Au demeurant vivez en beſte. Which Mr *Cotgrave* engliſhes thus, The head and feet kept warm, The reſt will take no harm.

36. Jeun chair & vieil poiſſon. *i. e.* Young fleſh and old fiſh are beſt.

37. Qui vin ne boit apres ſalade eſt en danger eſtre malade. *i. e.* He that drinks not wine after ſalade, is in danger to be ſick.

Proverbs and Proverbial Obſervations concerning Husbandry, Weather and the Seaſons of the year.

1. JAniveer freez the pot by the fire.
2. If the graſs grow in Janiveer, It grows the worſe for't all the year.

2. There s no general rule without ſome exception: for in the year 1667 the winter was ſo mild, that the paſtures were very green in January, yet was there ſcarce ever known a more plentiful crop of hay then the ſummer following.

3. February fill dike, Be it black or be it white; But if it be white, It's the better to like.

3. Pluye de Feburier vaut es gout de fumier. *Gall.* Snow brings a double advantage: It not only preſerves the corn from the bitterneſs of the froſt and cold, but enriches the ground by reaſon of the nitrous ſalt which it is ſuppoſed to contain. I have obſerved the Alps and other high mountains covered all the winter with ſnow, ſoon after it is melted to become like a garden, ſo full of luxuriant plants and variety of flowers. It is worth the noting, that mountainous plants are for the moſt part larger then thoſe of the ſame *genus* which grow in lower grounds; and that theſe ſnowy mountains afford greater variety of *ſpecies* then plain countreys.

4. All the moneths in the year curſe a fair Februeer.

5. March

5. March hack ham comes in like a lion, goes out like a lamb.
6. A buſhel of March duſt is worth a Kings ranſome.
7. March wind and May Sun, make clothes white and maids dun.
8. April ſhowers bring forth May flowers.
9. When April blows his horn, It's good both for hay and corn.

9. That is, when it thunders in April.

10. April borrows three days of March and they are ill.
11. An April floud carries away the frog and her brood.
    A cold May and a windy, makes a full barn and a findy.
12. May come ſhe early or come ſhe late ſhe'll make the cow to quake.
13. A May flood never did good.
14. Look at your corn in May, And you'll come weeping away: Look at the ſame in June, And you'll come home in another tune.
15. Shear your ſheep in May, And ſhear them all away.
16. A ſwarm of Bees in May, is worth a load of hay: But a ſwarm in July, is not worth a fly.
17. When the wind's in the Eaſt, It's neither good for man nor beaſt.

17. The Eaſt-wind with us is commonly very ſharp, becauſe it

it comes off the Continent. Midland Countreys of the ſame latitude are generally colder then maritime, and Continents then Iſlands: and it is obſerved in *England* that near the ſea-ſide, as in the County of *Cornwall*, &c. the ſnow ſeldom lies three days.

18. When the wind's in the South, It's in the rains mouth.
19. No weather's ill, If the wind be ſtill.
20. A hot May makes a fat Church-yard.
21. A green winter makes a fat Church-yard.

21. This Proverb was ſufficiently confuted *Anno* 1667, in which the winter was very mild; and yet no mortality or Epidemical diſeaſe enſued the Summer or Autumn following. We have entertained an opinion, that froſty weather is the moſt healthful, and the hardeſt winters the beſt. But I can ſee no reaſon for it, for in the hotteſt countreys of the world, as *Braſil*, &c. Men are longeſt lived, where they know not what froſt or ſnow means, the ordinary age of man being an hundred and ten years: and here in *England* we found by experience, that the laſt great plague ſucceeded one of the ſharpeſt froſty winters that hath lately happened.

22. Winter never rots in the ſky.
23. It's pity fair weather ſhould do any harm.
24. Hail brings froſt i'th' tail.
25. A ſnow year, a rich year.
26. A winters thunder's a ſummers wonder.

26. Quand il tonne en Mars on peut dire helas. *Gall.*

27. Drought never bred dearth in *England*.
28. Whoſo hath but a mouth, ſhall ne're in *England* ſuffer drought. *v. in Sententi.*

29. When

29. When the ſand doth feed the clay,
England wo and well-a-day:
But when the clay doth feed the ſand,
Then it is well with *England*.

30. The worſe for the rider, the better for the bider.

30. Bon pais mauvais chemin. *Gall.* Rich land, bad way.

31. When the Cuckow comes to the bare thorn,
Sell your cow and buy you corn:
But when ſhe comes to the full bit,
Sell your corn and buy you ſheep.

32. If the cock moult before the hen,
We ſhall have weather thick and thin:
But if the hen moult before the cock,
We ſhall have weather hard as a block.

31, 32. Theſe prognoſticks of weather and future plenty, &c. I look upon as altogether uncertain; and were they narrowly obſerved would I believe, as often miſs as hit.

33. As the days lengthen, ſo the cold ſtrengthens.

34. If there be a rainbow in the eve, It will rain and leave: But if there be a rainbow in the morrow, It will neither lend nor borrow.

35. An evening red and a morning gray, Is a ſign of a fair day.

35. Le rouge ſoir & blanc matin Font rejoüir le pelerin. *Gall.* Sera roſſa & negro matino Allegra il pelegrino. *Ital.* A red evening and a white morning rejoyce the pilgrim.

36. David and Chad ſow peaſe good or bad.

36. That is about the beginning of *March*.

37. Sow

37. Sow beans i'th' mud, and they'll grow like wood.

38. Till St *James* his day be come and gone,
You may have hopes or you may have none

39. The pigeon never knoweth wo,
But when ſhe doth a benting go.

40. If the Partridge had the woodcocks thigh,
T' would be the beſt bird that ever did fly.

41. Yule is good on yule even.

41. That is, as I underſtand it, every thing in his ſeaſon. Yule is *Chriſtmas*.

42. A Michaelmaſs rot comes n'ere i'th' pot.

43. A nagg with a weamb and a mare with nean. *i. e.* none.

44. Behind before, before behind, *a horſe is in danger to be prick't.*

45. You muſt look for graſs on the top of the oak tree.

45. Becauſe the graſs ſeldom ſprings well before the oak begins to put forth, as might have been obſerved the laſt year.

46. A famine in *England* begins at the horſe-manger.

46. In oppoſition to the rack: for in dry years when hay is dear, commonly corn is cheap: but when oats (or indeed any one grain) is dear, the reſt are ſeldom cheap.

47. Winters thunder and Summers flood,
Never boded Engliſhman good.

48. Butter's once a year in the cows horn.

49. It

49. It rains by planets.

49. This the Countrey people uſe when it rains in one place and not in another; meaning that the ſhowers are governed by the Planets, which being erratick in their own motions, cauſe ſuch uncertain wandring of clouds and falls of rain. Or it rains by Planets, that is, the falls of ſhowers are as uncertain as the motions of the Planets are imagined to be.

Proverbs

Proverbs and Proverbial obſervations referring to Love, Wedlock and Women.

1. LOve me little and love me long.
2. Hot love is ſoon cold.
3. Love of lads and fire of chats is ſoon in and ſoon out. *Darbyſh.*

3. Chats, *i. e,* chips.

4. Lads love's a buſk of broom, Hot awhile and ſoon done. *Cheſh.*
5. Love will creep where it cannot go.
6. Love and Lordſhip like no fellowſhip.

6. Amor & ſeignoria non vogliono compagnia. *Ital.* Amour & ſeigneurie ne ſe tindrent jamais compagnie *Gall.* *The meaning of our* Engliſh *Proverb is,* Lovers and Princes cannot endure rivals or partners. *Omniſque poteſtas Impatiens conſortis erit.* The *Italian* and *French*, though the ſame in words, have I think a different ſenſe, *viz.* *Non bene conveniunt nec in una ſede morantur Majeſtas & amor.*

7. Love is blind.
8. Lovers live by love, as Larks by leeks.

8. This is I conceive in deriſion of ſuch expreſſions as living by love. Larks and leeks beginning with the ſame letter help'd it up to be a Proverb.

9. Love

9. Love and peaſe-pottage will make their way.

9. Becauſe one breaks the belly, the other the heart.

10. Love comes in at the windows, and goes out at the doors.

11. Love *and a cough cannot be hid.*

11. *Amor tuſsisque non celatur.* The *French* and *Italians* add to theſe two the itch. L' amour, la touſſe & la galle ne ſe peuvent celer. *Gall.* Amor la rogna & la touſſe non ſi ponno naſcondere. *Ital.*

12. Fair chieve all where love trucks.

13. Whom we love beſt, to them we can ſay leaſt.

14. Old pottage is ſooner heated, then new made.

14. Old lovers fallen out are ſooner reconciled then new loves begun. Nay the Comedian ſaith, *Amantium ira amoris redintegratio eſt.*

15. Age and wedlock bring a man to his nightcap.

16. Wedding and ill wintering, tame both man and beaſt.

17. Marriages are made in heaven Nozze & magiſtrato dal cielo e deſtinato.

18. Marry in haſte and repent at leiſure. *Ital.*

19. It's good to marry late or never.

20. Marry your Sons when you will, your Daughters when you can.

21. Marry your Daughters betimes, leſt they marry themſelves.

22. More

22. More longs to marriage, then four bare legs in a bed.

23. Like blood, like good, and like age, make the happiest marriage.

23. *Æqualem uxorem quære.* τὴν κατ' σαυτὸν ἕλα. Unequal marriages seldom prove happy. *Si qua voles aptè nubere, nube pari.* Ovid. *Intolerabilius nihil est quàm fæmina dives.* Juvenal.

24. He that's needy when he is married, shall be rich when he is buried.

25. Who weds e're he be wise, shall die e're he thrive.

26. It's hard to wive and thrive both in a year.

27. Better be half hang'd then ill wed.

28. He that would an old wife wed, Must eat an apple before he goes to bed.

28. Which by reason of its flatulency is apt to excite lust.

29. Marriage is honourable, but house-keeping's a shrew.

30. *We batchelours grin, but you married men laugh till your hearts ake.*

31. Marriage and hanging go by destiny.

32. It's time to yoke when the cart comes to the caples, *i.e.* horses. *Chesh.*

32. That is, It's time to marry when the woman woes the man.

33. Courting and woing brings dallying & doing.

34. Happy is the woing, that is not long in doing.

35. He

35. He that woes a maid muſt come ſeldom in her ſight.
36. But he that woes a widow muſt woe her day and night.
37. He that woes a maid muſt fain, lie and flatter: But he that woes a widow, muſt down with his breeches and at her.
38. He that would the daughter win, Muſt with the mother firſt begin.
39. A man muſt ask his wife leave to thrive.
40. He that looſeth his wife and ſixpence, hath loſt a teſter.
41. There is one good wife in the Countrey, and every man thinks he hath her.
42. Wives muſt be had, be they good or bad.
43. He that tells his wife news, is but newly married.
44. A nice wife and a back door, do often make a rich man poor.
45. Long-tongued wives go long with bairn.
46. *A man of ſtraw, is worth a woman of gold.*

46. *This is a* French *Proverb.* Un homme de paille vaut une femme d or.

47. A womans tongue wags like a lambs tail.
48. *Three women and a gooſe make a market.*

48. *This is an* Italian *one,* Tre donne & un occa fan un mercato.

49. A ſhip and a woman are ever repairing.

50. A ſpaniel, a woman and a walnut tree, (be.
The more they're beaten the better ſtill they

50. *Nux, aſinus, mulier ſimili ſunt lege ligata.*
Hæc tria nil rectè faciunt ſi verbera ceſſant.
Adducitur à Cognato, eſt tamen novum.

51. Women laugh when they can, and weep when they will.

51. Femme rit quand elle peut & pleure quand elle veut. *Gall.*

52. A woman conceals what ſhe knows not.
53. Women and dogs ſet men together by the ears.
54. As great pity to ſee a woman weep, as a gooſe go barefoot.
55. Winter-weather and womens thoughts change oft.
56. A womans mind and winter-wind change oft.
57. There's no miſchief in the world done,
But a woman is always one.
58. *A wicked woman and an evil, Is three halfpence worſe then the Devil.*
59. The more women look in their glaſſes, the leſs they look to their houſes.
60. A womans work is never at an end.
61. Change of women makes bald knaves.
62. Every man can tame a ſhrew, but he that hath her.
63. Better be a ſhrew then a ſheep.

63. For commonly ſhrews are good houſewives.

64. Better

64. Better one houſe fill'd then two ſpill'd.

64. This we uſe when we hear of a bad Jack who hath married as bad a Jyll. For as it is ſaid of *Bonum, quò communius eò melius*; So by the rule of contraries, What is ill, the further it ſpreads the worſe. And as in a city it is better there ſhould be one *Lazaretto* and that filled with the infected, then make every houſe in a town a Peſthouſe, they dwelling diſperſedly or ſingly: So is it in a neighbourhood, &c.

65. Old maids lead apes in hell.

66. Batchelours wives and maids children are always well taught.

67. Maidens muſt be ſeen and not heard.

68. A dogs noſe and a maids knees are always cold.

69. Young wenches make old wrenches.

70. As the goodman ſaith, ſo ſay we,
But as the good woman ſaith, ſo it muſt be.

71. Better be an old mans darling, then a young mans warling.

72. A grunting horſe and a groaning wife ſeldom fail their maſter.

73. In time comes ſhe whom God ſends.

74. He that marries a widow and three children, marries four thieves.

75. Two daughters and a back door are three errant thieves.

76. A black man's a jewel in a fair womans eye.

77. Fair and ſluttiſh, (or fooliſh) black and proud,
Long and lazy, little and loud.

77. Beauté & folie vont ſouvent de compagnie. *Gall.* Beauty and folly do often go hand in hand, are often match't together.

78. Put another mans child in your boſom, and he'll creep out at your elbow. *Cheſh.*

78. That is, cheriſh or love him, he'll never be naturally affected toward you.

79. The goodman's the laſt knows what's amiſs at home.

80. 'Tis ſafe taking a ſhive of a cut loaf.

81. Wine and wenches empty mens purſes.

82. *Who drives an Aſſe and leads a whore,*
Hath pain and ſorrow evermore. *The Italians add,* & corre in arena.

82. *The* French *ſay,* Qui femme croit & aſne meine, ſon corps ne ſera ja ſans peine. *i. e.* He that truſts a woman and leads an aſſe, &c.

83. I'll tent thee, quoth Wood, If I can't rule my daughter, I'll rule my good. *Cheſh.*

84. Oſſing comes to boſſing. *Cheſh.*

84. Oſſing, *i. e.* offering or aiming to do. The meaning is the ſame, with *Courting and woing brings dallying and doing.*

85. A rouk-town's ſeldom a good houſe-wife at home.

85. *This is a* Yorkſhire *Proverb.* A Rouk-town is a goſſipping houſe-wife, who loves to go from houſe to houſe.

86. Quickly too'd, [*i. e.* toothed] and quickly go,
Quickly will thy mother have moe. *Yorkſh.*

86. Some have it quickly to'd, quickly with God, as if early breeding of teeth, were a ſign of a ſhort life, whereas we read of ſome born with teeth in their heads, who yet have

have lived long enough to become famous men, as in the *Romane* Hiſtory; *M. Curius Dentatus* & *Cn. Papyrius Carbo* mentioned by *Pliny*, *lib.* 7. *c.* 16. and among our *Engliſh* Kings, *Rich.* 3.

87. It's a ſad burden to carry a dead mans child.
88. A little houſe well fill'd, a little land well till'd, and a little wife well will'd.

To theſe I ſhall add one French *Proverb.*

89. Maiſon faicte, & femme à faire. *i. e. A houſe ready made, and a wife to make*; That is, one that is a virgin and young.
90. My ſon's my ſon, till he hath got him a wife, But my daughter's my daughter all days of her life.
91. The lone ſheep's in danger of the wolf.
92. A light heel'd mother, makes a heavy heel'd daughter.

92. Becauſe ſhe doth all her work her ſelf, and her daughter the mean time ſitting idle, contracts a habit of ſloth. Mere pitieuſe fait ſa fille rogneuſe. *Gall.* A tender mother breeds a ſcabby daughter.

93. When the husband drinks to the wife, all would be well: When the wife drinks to the husband, all is well.
94. When a couple are newly married, the firſt moneth is honey-moon or ſmick ſmack: the ſecond is, hither and thither: the third is, thwick thwack: the fourth, the Devil take them that brought thee and I together.

95. *England* is the Paradise of women.

95. And well it may be called so, as might easily be demonstrated in many particulars, were not all the world already therein satisfied. Hence it hath been said, that if a bridge were made over the narrow seas, all the women in *Europe* would come over hither. Yet is it worth the noting, that though in no Countrey of the world, the men are so fond of, so much governed by, so wedded to their wives, yet hath no Language, so many Proverbial invectives against women.

Proverbs that are entire Sentences.

A.

1. LOng *abſent*, ſoon forgotten.

1. Parallel to this are, *Out of ſight, out of mind,* and *Seldom ſeen, ſoon forgotten*: and not much different thoſe Greek ones. Τηλοῦ ναίοντες φίλοι ἐκ εἰσὶ φίλοι. Friends dwelling afar off, are no friends. *And* Πολλὰς φιλίας διατριβεία διλύει. Silence or forbearance of converſation diſſolves friendſhip.

2. He that's *afraid* of every graſs, muſt not piſs in a meadow.

3. He that's *afraid* of leaves, muſt not come in a wood.

3. *This is a* French *Proverb engliſhed.* Qui a peur de fueilles ne doit aller au bois.

4. He that's *afraid* of the wagging of feathers, muſt keep from among wild fowl.

4. Mr *Cotgrave* in his Dictionary produces this as an *Engliſh* Proverb, parallel to the precedent 2, 3, 4, 5. Theſe Proverbs have all one and the ſame ſence, *viz.* That timorous perſons muſt keep as far off from danger as they can. They import alſo, that cauſeleſs fear works men unneceſſary diſquiet, puts them upon abſurd & fooliſh practiſes, & renders them ridiculous.

5. He that's *afraid* of wounds, muſt not come nigh a battel.

6. He'ſt ne're have thing good cheap, that's *afraid* to ask the price. Il n' aura ja bon marchè qui ne le demande. *Gall.*

7. *Agree*, for the Law is coſtly.

7. This is good counſel back't with a good reaſon, the charges of a ſuit many times exceeding the value of the thing contended for.

8. A man cannot live by the *air*.

9. *We ſhall lie* all *alike in our graves*.

9. *Æqua tellus pauperi recluditur regumque pueris.* Hor.

10. No living man, *all* things can.

10. *Non omnia poſſumus omnes.* Virgil. See many ſentences to this purpoſe in *Eraſm. Adag.*

11. *All* is not gold that gliſters. *v.* in G.

12. *All* fleſh is not veniſon. *v.* in F.

13. *All* are not thieves that dogs bark at. *v.* in T.

14. That is true which *all* men ſay. *v.* in T.

15. *Almoſt* was never hang'd.

16. *Almoſt* and very nigh, ſave many a lie.

16. The ſignification of this word *almoſt* having ſome latitude, men are apt to ſtretch it to cover untruths.

17. He that is *angry* without a cauſe, ſhall be pleaſed without amends.

18. *Two* anons *and a by and by, is an hour and half.*

19. Scald not your lips in *another* mans pottage.

19. Parallel hereto is that place, *Proverb* 26. 17.

20. The

20. The higher the *Ape* goes, the more he ſhews his tail.

20. The higher beggers or baſe bred perſons are advanced, the more they diſcover the lowneſs and baſeneſs of their ſpirits and tempers. For as the Scripture ſaith, *Prov.* 26. 1. *Honour is unſeemly for a fool.*

21. Stretch your *arm* no further then your ſleeve will reach.

21. *Metiri ſe quemque ſuo modulo ac pede verum eſt.*

22. Lend you mine *A*----- and ſh---- through my ribs.

22. That is lend you that whereof I have neceſſary and frequent uſe, and want it my ſelf. It is a Ruſſick Proverb and of frequent uſe in that nation, and was I ſuppoſe, firſt brought over to us by ſome Merchants that traded there.

23. Never be *aſhamed* to eat your meat.

23. *Apud menſam verecundari neminem decet.* *Eraſmus* takes notice, that this Proverb is handed down to us from the Ancients; ſave that the vulgar adds, *neque in lecto*, whereas (ſaith he) *Nuſquam magis habenda eſt verecundia ratio quàm in lecto & convivio.* Yet ſome there are who out of a ruſtick ſhamefacedneſs or over-mannerlineſs are very troubleſome at table, expecting to be carved to, and often invited to eat, and refuſing what you offer them, &c. The *Italians* ſay almoſt in the ſame words, A tavola non biſogna haver vergogna. And the *French*, Qui a honte de manger, a honte de vivre, He that is aſhamed to eat, is aſhamed to live.

24. Every man muſt eat a peck of *aſhes* before he dies.

25. Loſe

25. Loſe nothing for *asking.*

26. *Every* Aſſe *thinks himſelf worthy to ſtand with the Kings horſes.*

27. *Aw* makes Dun draw.

B.

1. THat which is good for the *back* is bad for the head.

2. A *bad* buſh is better then the open field.

2. That is, it is better to have any, though but a bad friend or relation, then to be quite deſtitute and left to the wide world.

3. *When* bale *is higheſt, boot is next.*

3. Bale is an old *Engliſh* word ſignifying miſery, and boot, profit or help. So it is as much as to ſay, When things are come to the worſt, they'll mend.

4. A *bad* ſhift is better then none.

5. Make not *balks* of good ground.

5. A balk, Lat. *Scamnum*; A piece of earth which the plow ſlips over without turning up or breaking. It is alſo uſed for narrow ſlips of land left unplowed on purpoſe in champian countreys, for boundaries between mens lands, or ſome other convenience.

A *Barber* learns to ſhave, &c. *v.* in S.

6. More words then one go to a *bargain.*

7. A good *bargain* is a pickpurſe.

7. Bon marchè tire l' argent hors de la bourſe. *Gall.* Good cheap is dear, for it tempts people to buy what they need not.

8. *Bare*

8. *Bare* walls make giddy houſe-wives.

8. *i.e.* Idle houſe-wives, they having nothing whereabout to buſie themſelves and ſhew their good houſewivery. We ſpeak this in excuſe of the good woman, who doth like St *Pauls* widow περιέρχεσθ τὰς οἰκίας, gad abroad a little too much, or that is blamed for not giving the entertainment that is expected, or not behaving her ſelf as other matrons do. She hath nothing to work upon at home, ſhe is diſconſolate and therefore ſeeketh to divert her ſelf abroad: ſhe is inclined to be virtuous, but diſcompoſed through poverty. Parallel to this I take to be that *French* Proverb, Vuides chambres font les dames folles, which yet Mr *Cotgrave* thus renders, Empty chambers make women play the wantons; in a different ſence.

9. The greateſt *barkers* bite not ſoreſt: or dogs that *bark* at diſtance, bite not at hand.

9. Cane chi abbaia non morde. *Ital.* Chien qui abbaye ne mord pas. *Gall.* *Canes timidi vehementius latrant.*

10. A good face needs no *band.*

11. Sr John *Barley-corn's* the ſtrongeſt Knight.

12 It's a hard *battel* where none eſcapes.

13. *Be* as it may be is no banning.

14. Every *bean* hath its black.

14. *Vitiis nemo ſine naſcitur.* Horat. πάσησι κορυδαλοισι χρὴ λόφον ἐγγυάασθαι. *Non eſt alauda ſine criſta. Omni malo Punico ineſt granum putre.*

15. Sell not the *bears* skin before you have caught him.

15. Non vender la pelle del orſo inanzi che ſia preſo. *Ital.*

16. A man may *bear* till his back breaks.

17. All

17. All that are in *bed*, muſt not have quiet reſt.

18. Where *Bees* are, there is honey.

18. Where there are induſtrious perſons, there is wealth, for the hand of the diligent maketh rich. This we ſee verified in our neighbours the *Hollanders*.

19. *Beggers* muſt be no chooſers.

20. Set a *begger* on horſe-back, and he'll ride a gallop.

20. *Aſperius nihil eſt humili cùm ſurgit in altum.* Claudian. Il n' eſt orgueil que de pauvre enrichi. *Gall.* There is no pride to the inriched begger's. Il villan nobilitado non conoſce il parentado. *Ital.* The villain ennobled will not own his kindred or parentage.

21. Sue a *begger* and get a louſe.

22. Much ado to bring *beggers* to ſtocks, and when they come there, they'll not put in their legs.

23. *Beggers* breed, and rich men feed.

24. A *begger* can never be bankrupt.

25. It's one *beggers* wo, to ſee another by the door go.

25. Καὶ πτωχὸς πτωχῷ φθονέει. Heſiod. *Etiam mendicus mendico invidet.*

26. A good *beginning* makes a good ending.

26. De bon commencement bonne fin. *Gall.* & de bonne vie bonne fin. A good life makes a good death.

27. Well *begun* is half done.

27. *Dimidium facti qui cœpit habet.* Horat. Which ſome make a Pentameter by putting in *bene* before *cœpit*.

28. *Be-*

28. *Believe* well and have well.

29. The *belly* hath no ears.

29. *Venter non habet aures.* Ventre affame n'a point d'oreilles. *Gall.* Diſcourſe to or call upon hungry perſons, they'll not mind you, or leave their meat to attend. Or, as *Eraſmus, Ubi de paſtu agitur, non attenduntur honeſtæ rationes.* Nothing makes the vulgar more untractable, fierce and ſeditious, then ſcarcity and hunger. *Neſcit plebes jejuna timere.* There is ſome reaſon the belly ſhould have no ears, becauſe words will not fill it.

30. When ỹ *belly* is full, ỹ bones would be at reſt.

31. The *belly* is not fill'd with fair words.

32. Beſt to *bend*, while 'tis a twig.

32. *Vdum & molle lutum es, nunc nunc properandus & acri,*
Fingendus ſine fine rota. Perſ.
Quæ præbet latas arbor ſpatiantibus umbras,
Quo poſita eſt primùm tempore virga fuit.
Tunc poterat manibus ſummâ tellure revelli,
Nunc ſtat in immenſum viribus acta ſuis. Ovid.
Quare tunc formandi mores (inquit Eraſmus) *cùm mollis adhuc ætas; tunc optimis aſſueſcendum cùm ad quidvis cereum eſt ingenium.* Ce qui poulain prend en jeuneſſe, Il le continue en vieilleſſe. *Gall.* The tricks a colt getteth at his firſt backing, will whilſt he continueth never be lacking. *Cotgr.*

33. The *beſt* is beſt cheap.

33. For it doth the buyer more credit and more ſervice.

34. Make the *beſt* of a bad bargain.

35. The *beſt* things are worſt to come by.

36. *Beware* of had I wiſt.

37. Birchen *twigs break no ribs.*

38. *Birds* of a feather flock together. L. 27.

38. Like will to like. The Greeks and Latines have many

many Proverbs to this purpose, as Ἀιεὶ κολοιὸς πρὸς κολοιὸν ἱζάνει. *Semper Graculus assidet Graculo.* Τέττιξ μὲν τέττιγι φίλος, μύρμακι δὲ μύρμαξ. Theocrit. *Cicada cicadæ chara, formicæ formica.* Ὡς ἀιεὶ τὸν ὅμοιον ἄγει θεὸς ὡς τὸν ὅμοιον. Homer. Odyss. 5. *Semper similem ducit Deus ad similem.* Ὅμοιον ὁμοίῳ φίλον. *Simile gaudet simili.* & Ὅμοιον ὁμοίου ἐφίεται. *Simile appetit simile.* unde & Ὁμοιότης τῆς φιλότητος μήτηρ. Likeness is the mother of love. *Æqualis æqualem delectat.* Young men delight in the company of young, old men of old. Learned men of learned; wicked of wicked, good fellows of drunkards, &c. *Tully* in *Cat. maj. Pares cum paribus (ut est in vetere proverbio) facillimè congregantur.*

39. One *bird* i'th' hand is worth two in the bush. C. 55.

39. E meglio aver hoggi un uovo che dimani una gallina. *Ital.* Better have an egg to day, then a hen to morrow. Mieux vaut un tenez que deux vous l' aurez. *Gall.* τὴν παρεοῦσαν ἄμελγε, τί τὸν φεύγοντα διώκεις. Theocr. *Præsentem mulgeas, quid fugientem insequeris?* Νήπιος ὃς τὰ ἕτοιμα λιπὼν τ' ἀνέτοιμα διώκει. *Hesiod.* He that leaves certainty and sticks to chance, when fools pipe he may dance.

40. It's an ill *bird* that beraies its own nest.

40. Τὸν οἴκοι θησαυρὸν διαβάλλειν.

41. *Every* bird *must hatch her own egg.*

41. *Tute hoc intristi omne tibi exedendum est.* Terent. It should seem this Latine Proverb is still in use among the *Dutch*, For *Erasmus* saith of it, *Quæ quidem sententia vel hodie vulgo nostrati in ore est. Faber compedes quas fecit ipse gestet.* Auson.

42. Small

42. Small *birds* muſt have meat.

42. Children muſt be fed, they cannot be maintained with nothing.

43. *Birth* is much, but breeding more.

44. If you cannot *bite*, never ſhew your teeth. By biting and ſcratching, &c. *v.* in C.

45. He that *bites* on every weed, muſt needs light on poiſon.

46. *Black* will take no other hue.

46. This Diers find true by experience. It may ſignifie, that vicious perſons are ſeldom or never reclaimed. *Lanarum nigra nullum colorem bibunt.* Plin. *lib.* 8. *h. n.*

47. He that wears *black*, muſt hang a bruſh at his back.

48. *A* black *plum is as ſweet as a white.*

48. The prerogative of beauty proceeds from fancy.

49. *A* black *hen lays a white egg.*

49. *This is a* French *Proverb,* Noire geline pond blanc oeuf. I conceive the meaning of it is, that a black woman may bear a fair child.

50. He that is a *blab*, is a ſcab.

51. They have need of a *bleſſing*, who kneel to a thiſtle.

52. *Blind* men can judge no colours.

52. Il cieco non giudica de colori. *Ital.* τί τυφλῷ καὶ κατόπτρῳ; *Quid cæco cum ſpeculo?*

53. The *blind* eat many a fly.

54. A man were better be half *blind*, then have both his eyes out.

55. Who ſo bold as *blind* bayard?

55. Ἀμαθία μὲν θράσος, λογισμὸς δ' ὄκνον φέρει. Ignorance breeds confidence, conſideration ſlowneſs and wareneſs.

56. Who ſo *blind*, as he that will not ſee?

57. *Bluſhing* is vertues colour.

58. Great *boaſt*, ſmall roaſt.

58. Grands vanteurs petits faiſeurs. *Gall.* Βειάρεος φαίνεται ὢν λαγώς. *Briareus eſſe apparet cùm ſit lepus.* And θρασὺς περὶ ἔργα ἐν πολλῇ κακίᾳ.

59. The nearer the *bone*, the ſweeter the fleſh.

60. He that is *born* to be hang'd, ſhall never be drown'd.

61. He that was *born* under a three half-penny planet, ſhall never be worth twopence.

62. The father to the *bough*, and the ſon to the plough.

62. This ſaying I look upon as too narrow to be placed in the family of Proverbs; it is rather to be deemed a rule or maxime in the tenure of Gavil kind, where though the father had judgement to be hang'd, yet there followed no forfeiture of his eſtate, but his ſon might (a happy man according to *Horace* his deſcription) *paterna rura bobus exercere ſuis.* Though there be that expound this Proverb thus, The father to the bough, *i. e.* to his ſports of hawking and hunting, and the ſon to the plow, *i. e.* to a poor husbandmans condition.

63. They that are *bound* muſt obey.

Bought wit is beſt, *v.* in W.

64. Better

64. Better to *bow* then break.

64. Il vaut mieux plier que rompre. *Gall.*

65. A *bow* long bent at laſt waxeth weak.

65. L' arco ſi rompe ſe ſta troppo teſo. *Ital.* *Arcus nimis intenſus rumpitur.* Things are not to be ſtrained beyond their *tonus* and ſtrength. This may be applied both to the body and the mind: too much labour and ſtudy weakens and impairs both the one and the other.

Otia corpus alunt, animus quoque paſcitur illis;
Immodicus contra carpit utrumque labor.

66. *Brag's* a good dog if he be well ſet on.

67. *Much* bran *and little meal.*

68. Beware of *breed. Cheſh.*

69. That that's *bred* in the bone will never out of the fleſh.

69. Chi l' ha per natura fin alla foſſa dura. *Ital.* That which comes naturally continues till death. The Latines and Greeks have many Proverbial ſayings to this purpoſe, as *Lupus pilum mutat non mentem.* The wolf may change his hair (for wolves and horſes grow gray with age) but not his diſpoſition.

Naturam expellas furcâ licet uſque recurret. Horat. and Οὐποτε ποιήσεις τὸν καρκίνον ὀρθὰ βαδίζειν. *Ariſtoph.* You can never bring a crabfiſh to go ſtraight forwards. Καὶ ξύλον ἀγκύλον ἥκιστ' ὀρθόν. Wood that grows crooked, will hardly be ſtraightned. Perſons naturally inclined to any vice, will hardly be reclaimed. For this Proverb is for the moſt part taken in the worſer ſenſe.

70. A *bribe* will enter without knocking.

71. A *broken* ſack will hold no corn.

71. *This is a* French *Proverb engliſhed,* Un ſac perce ne

peut tenir le grain : though I am not ignorant that there are many common both to *France* and *England*, and some that run through most Languages.

72. A *broken* sleeve holdeth the arm back.
73. Much *bruit* little fruit.
74. Who *bulls* the cow must keep the calf.
75. The *burnt* child dreads the fire.

75. Almost all Languages afford us sayings and Proverbs to this purpose, such are παθὼν δέ τε νήπιος ἔγνω. *Hesiod.* ῥεχθὲν δέ τε νήπιος ἔγνω. *Homer.* *Piscator ictus sapit*; struck by the Scorpion fish or Pastinaca, whose prickles are esteemed venemous. Can' scottato da l' acqua calda ha paura poi della fredda. *Ital.* the same we find in *French*, Chien eschaudè craint l' eau froide, *i. e.* The scalded dog fears cold water.

76. Busie *will have bands.*
77. Who more *busie* then they that have least to do?
78. All is not *butter* the cow shites.
79. What is a pound of butter among a kennel of hounds?
80. They that have good store of *butter* may lay it Thick on their bread. [or put some in their shooes.]

80. *Cui multum est piperis etiam oleribus immiscet.*

81. They that have no other meat, bread and *butter* are glad to eat.
82. Who *buyes* hath need of an hundred eyes, who sells hath enough of one.

82. *This is an* Italian *Proverb.* Chi compra ha bisogno di cent'

cent' occhii, chi vende n' ha assai de uno. And it is an usual saying, *Caveat emptor*, Let the buyer look to himself.

C.

1. *Care* not would have it.
2. A man *can* do no more then he can.
3. *Care* will kill a cat.

3. And yet a cat is said to have nine lives. *Cura facit canos.*

4. A pound of *care* will not pay an ounce of debt.

4. Cento carre di pensieri non pagerannno un' oncia di debito. *Ital.* *i.e.* An hundred cart-load of thoughts will not pay an ounce of debt.

5. The best *cart* may overthrow.
6. A muffled *cat* is no good mouser.

6. Gattaguantata non piglia sorice. *Ital.*

7. You can have no more of a *cat* then her skin.
8. The *cat* loves fish, but she's loath to wet her feet.

8. Le chat aime le poisson, mais il n' aime pas à mouiller le patte. *Gall.* in the same words, so that it seems we borrowed this from the *French.*

9. *The* cat *sees not the mouse ever.*
10. Well might the *cat* wink, when both her eyes were out.
11. *How can the* cat *help it if the maid be a fool?*

11. *This is an* Italian *Proverb.* Che ne può la gatta se la massara è mattana, to set up things securely.

12. A *cat* may look on a King.

13. An old *cat* laps as much as a young kitlin.

14. When the *cat* is away, the mice play. *Ital.*

14. Les rats ſe promenent a l' aiſe la ou il n' y a point des chats. *Gall.*

15. When candles are out, all *cats* are gray.

15. Jone is as good as my Lady in the dark. Λυχνῦ ἀφθίτου πᾶσα γυνὴ ἡ αὐτή.

16. The *cat* knows whoſe lips ſhe licks.

17. Cry you mercy, kill'd my *cat*.

17. This is ſpoken to them who do one a ſhrewd turn, and then make ſatisfaction with asking pardon or crying mercy.

18. By biting and ſcratching *cats* and dogs come together.

18. *i. e.* Men and maid-ſervants that wrangle and quarrel moſt one with the other, are often obſerved to marry together.

19. *Who ſhall hang the bell about the* cats *neck?*

19. Appiccar chi vuol' chil ſonaglio à la gatta? *Ital.* The mice at a conſultation held how to ſecure themſelves from the cat, reſolved upon hanging a bell about her neck, to give warning when ſhe was near, but when this was reſolved, they were as far to ſeek; for who would do it. This may be ſarcaſtically applied to thoſe who preſcribe impoſſible or unpracticable means for the effecting any thing.

A ſcalded *cat* fears cold water. *v.* in S.

20. He that leaves *certainty* and ſticks to chance,
When fools pipe he may dance.

21. *They may ſit i'th'* chair *that have malt to ſell.*

22. It *chanceth* in an hour, that comes not in ſeven years.

22. *Plus enim fati valet hora benigni, Quàm ſi te Veneris com-*

commendet epistola Marti, Horat. Every man is thought to have some lucky hour, wherein he hath an opportunity offered him of being happy all his life; could he but discern it, and embrace the occasion.

23. *Change* of pasture makes fat calves.

24. *Charity* begins at home.

24. Many sentences occurre in the ancient Greek and Latine Poets to this purpose, as. *Omnes sibi melius esse malunt quàm alteri.* Terent. Andr. *Proximus sum egomet mihi.* ibid. φιλεῖ δ' ἑαυτοῦ μᾶλλον οὐδεὶς οὐδένα, &c. v. *Erasm. Adag.*

25. When good chear is lacking, our friends will be packing.

26. It's a wise *child* knows his own father.

26. οὐ γὰρ πώ τις ἑὸν γόνον αὐτὸς ἀνέγνω. *Homer. Odyss.* α.

27. When the *child* is christned, you may have godfathers enough.

27. When a mans need is supplied or his occasions over, people are ready to offer their assistance or service.

28. *Children* and fools speak truth.

28. The *Dutch* Proverb hath it thus, You are not to expect truth from any but children, persons drunk or mad. *In vino veritas*, we know.

29. *Children* and fools have merry lives.

29. For out of ignorance or forgetfulness, and inadvertency, they are not concern'd either for what is past, or for what is to come. Neither the remembrance of the one, nor fear of the other troubles them, but onely the sence of present pain: nothing sticks upon them, they lay nothing to heart. Hence it hath been said, *Nihil scire est vita jucundissima*, to

which that of *Eccleſiaſtes* gives ſome countenance. *He that encreaſeth knowledge encreaſeth ſorrow.*

30. So we have the *chink*, we'll bear with the ſtink.

30. *Lucri bonus eſt odor ex re qualibet.* This was the anſwer of the Emperour *Veſpaſian*, to thoſe who complain'd of his ſetting gabels on urine, and other ſordid things.

31. The nearer the *Church*, the further from God.

31. *This is a* French *Proverb*, Pres de l' egliſe loin de Dieu.

32. Where God hath his *Church*, the Devil will have his chappel.

33. *Pater noſter* built *Churches*, and Our father pulls them down.

33. I do not look upon the building of Churches as an argument of the goodneſs of the Roman Religion, for when men have once entertained an opinion of expiating ſin and meriting heaven by ſuch works, they will be forward enough to give not onely the fruit of their land, but even of their body for the ſin of their ſoul: and it's eaſier to part with ones goods then ones ſins.

34. Claw a *churl* by the breech, and he will ſh---- in your fiſt.

34. Perſons of ſervile temper or education, have no ſenſe of honour or ingenuity, and muſt be dealt with accordingly.

Unguentem pungit, pungentem ruſticus ungit.

Which ſentence both the *French* and *Italian* in their language have made a Proverb. Oigner villain qu' il vous poindra. *Gall.* &c. Inſomuch that one would be apt with *Ariſtotle* to think, that there are *ſervi naturâ*.

35. The

35. The greateſt *clerks*, are not always the wiſeſt men.

35. For prudence is gained more by practiſe and converſation, then by ſtudy and contemplation.

36. *Haſty* climbers, *have ſudden falls.*

36. Thoſe that riſe ſuddenly from a mean condition to great eſtate or dignity, do often fall more ſuddenly, as I might eaſily inſtance in many Court-favourites: and there is reaſon for it, becauſe ſuch a ſpeedy advancement is apt to beget pride, and conſequently folly in them, and envy in others, which muſt needs precipitate them. Sudden changes to extraordinary good or bad fortune, are apt to turn mens brains.

37. Can jack an apes be merry, when his *clog* is at's heels?

38. *Cloſe* ſits my ſhirt, but cloſer my skin.

38. That is, I love my friends well, but my ſelf better: none ſo dear to me as I am to my ſelf. Or my body is dearer to me then my goods.

39. A *cloſe* mouth catcheth no flies.

39. People muſt ſpeak and ſolicite for themſelves, or they are not like to obtain preferment. Nothing carries it like to boldneſs and importunate, yea, impudent begging. Men will give to ſuch *ſe defendendo*, to avoid their trouble, who would have no conſideration of the modeſt, though never ſo much needing or well deſerving.

40. It's a bad *cloth* indeed will take no colour.

40. Cattiva è quella lana che non ſi puo tingere. *Ital.*

41. Better ſee a *clout* then a hole out.

42. They that can coble and *clout*, ſhall have work when others go without.

43. *Cloudy* mornings turn to clear evenings.

43. *Non ſi malè nunc & olim ſic erit.*

44. Glowing *coals* ſparkle oft.

44. When the mind is heated with any paſſion, it will often break out in words and expreſſions, *Pſalm* 39.

45. You muſt cut your *coat* according to your cloth.

45. Noi facciamo la ſpeſa ſecondo l' entrata. *Ital.* We muſt ſpend according to our income. Selon le pain il faut le couteau. *Gall.* According to the bread muſt be the knife. & Fol eſt qui plus deſpend que ſa rente ne vaut. *Gall.* He is a fool that ſpends more then his receits. *Sumptus cenſum nè ſuperet.* Plaut. Pœn. *Meſſe tenus propria vive.* Perſ.

46. Let him that is *cold* blow the coal.

47. In the *coldeſt* flint there is hot fire.

48. Every *cock* is proud on his own dunghil.

48. *Gallus in ſuo ſterquilinio plurimum poteſt.* Senec. *in ludicro.* The *French* ſay, Chien ſur ſon fumiere eſt hardi. A dog is ſtout on his own dunghil.

49. A ragged *colt* may make a good horſe.

49. An unhappy boy may make a good man. It is uſed ſometimes to ſignifie, that children which ſeem leſs handſome when young, do afterwards grow into ſhape and comelineſs: as on the contrary we ſay, fair in the cradle, and foul in the ſaddle: and the *Scots*, A kindly ever will never make a good horſe.

50. *Compariſons* are odious.

51. He's

51. He's an ill *cook* that cannot lick his own fingers.

51. Celuy gouverne bien mal le miel qui n' en taſte & ſes doights n' enleche. *Gall.* He is an ill keeper of honey, who taſtes it not.

52. God ſends meat, and the Devil ſends *cooks*.

53. Salt *cooks* bear blame, but freſh bear ſhame.

54. More *coſt* more worſhip.

55. *Much* corn *lies under the ſtraw that is not ſeen.*

56. *I'll not change a* cottage *in poſſeſſion, for a kingdom in reverſion.*

57. All *covet*, all loſe.

57. Qui tout couvoite tout perd. *Gall.* & Qui trop empoigne rien n' eſtraind. He that graſps at too much, holds faſt nothing. The fable of the dog is known, who catching at the appearance in the water of the ſhoulder of mutton he had in his mouth, let it drop in, and loſt it.

58. *Count* not your chickens before they be hatch't

59. So many *countreys*, ſo many cuſtomes.

59. Tant de gens tant de guiſes. *Gall.*

60. A friend in *Court*, is worth a penny in a mans purſe.

60. Bon fait avoir amy en cour, car le proces en eſt plus court. *Gall.* A friend in court makes the proceſs ſhort.

61. Far from *Court*, far from care.

62. Full of *courteſie* full of craft.

62. Sincere and true hearted perſons are leaſt given to complement and ceremony. It's ſuſpicious he hath ſome deſign upon me, who courts and flatters me.

63. Leſs

63. Leſs of your *courteſie* and more of your purſe.

63. *Re opitulandum non verbis.*

64. *Curſt* cows have ſhort horns.

64. *Dat Deus immiti cornua curta bovi.*
Providence ſo diſpoſes that they who have will, want power or means to hurt.

65. Who would keep a *cow*, when he may have a pottle of milk for a penny?

66. Many a good *cow* hath but a bad calf.

66. Ἀνδρῶν ἡρώων τέκνα πήματα. *Heroum filii mœxa.* Παῖδες γάρ τοι παῖδες ὁμοῖοι πατρὶ φίλονται· οἱ πλέονες κακοὶ, παῦροι δέ τε πατρὸς ἀμείνους. *Homer. Odyſſ.* 8. *Ælius Spartianus* in the life of *Severus* ſhews by many examples, that men famous for learning, vertue, valour, ſucceſs have for the moſt part either left behind them no children, or ſuch as that it had been more for their honour and the intereſt of humane affairs, that they had died childleſs. We might add unto thoſe which he produceth, many inſtances out of our own hiſtory. So *Edward* the firſt a wiſe and valiant Prince, left us *Edward* the ſecond: *Edward* the black Prince, *Richard* the ſecond: *Henry* the fifth a valiant and ſucceſsful King, *Henry* the ſixth a very unfortunate Prince, though otherwiſe a good man. And yet there want not in hiſtory inſtances to the contrary, as among the *French*, *Charles Martell*, *Pipin* and *Charlemaign* in continual ſucceſſion, ſo *Joſeph Scaliger* the ſon, was in point of ſcholarſhip no whit inferiour to *Julius* the father. *Fortes creantur fortibus & bonis*, &c.

67. *Where* coin's *not common, commons muſt be ſcant.*

68. Much

68. Much *coin* much care.

68. *Creſcentem ſequitur cura pecuniam.* Horat.

69. The greateſt *crabs* are not always the beſt meat.

69. Great and good are not always the ſame thing, though our Language oft makes them ſynonymous terms, as when we call a great way a good way, and a great deal a good deal, &c. in which and the like phraſes good ſignifies ſomewhat leſs then great, *viz.* of a middle ſize or indifferent. *Bonus* alſo in Latine is ſometimes uſed in the ſame ſenſe, as in that of *Perſius.* Sat. 2. *Bona pars procerum.* Les grands boeufs ne font pas les grands journees. *Gall.* The greateſt oxen rid not moſt work.

70. There is a *craft* in dawbing.

70. There is a myſtery in the meaneſt trade.

71. *No man is his* craftſ-maſter *the firſt day.*

72. *Each* croſs *hath its inſcription.*

72. Croſſes and afflictions come not by chance, they ſpring not out of the earth, but are laid on men for ſome juſt reaſon. Divines truly ſay, that many times we may read the ſin in the puniſhment.

Shameleſs craving muſt have, &c. *v.* in S.

73. You muſt learn to *creep* before you go.

74. Soon *crooks* the tree, that good gambrel would be.

74. A gambrel is a crooked piece of wood, on which butchers hang up the carcaſſes of beaſts by the legs, from the *Italian* word *gamba* ſignifying a leg. Parallel to this is that other Proverb, It early pricks that will be a thorn. *Adeò à teneris aſſueſcere multum eſt.*

75. The

75. The *crow* thinks her own bird faireſt.

75. *Aſinus aſino, ſus ſui pulcher, & ſuum cuique pulchrum.* So the Ethiopians are ſaid to paint the Devil white. Every one is partial to, and well conceited of his own art, his own compoſitions, his own children, his own countrey, &c. Self-love is a mote in every ones eye; it influences, biaſſes and blinds the judgements even of the moſt modeſt and perſpicacious. Hence it is (as *Ariſtotle* well obſerves) that men for the moſt part love to be flattered. *Rhetor.* 2. & A tous oiſeaux leur nids ſont beaux. *Gall.* Every bird likes its own neſt.

76. No carrion will kill a *crow*.

77. *Cunning* is no burden.

77. It is part of *Bias* his goods, it will not hinder a mans flight when the enemies are at hand.

78. A bad *cuſtome* is like a good cake, better broken then kept.

79. What cannot be *cured*, muſt be endured.

79. *Levius fit patientia quicquid corrigere eſt neſas.* Horat. Od.

80. Many things fall between the *cup* and the lip.

80. *Multa cadunt inter calicem ſupremáque labra.*
Πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἀκρῦ.
Citantur ab A. Gellio. De la main à la bouche ſe perd ſouvent la ſoupe. *Gall.* Between the hand and the mouth, the broth is many times ſhed.

81. A curſt *curre* muſt be tied ſhort.

81. A meſchant chien court lien. *Gall.*

82. *Cuſtome* is another nature.

83. Deſperate *cuts*, muſt have deſperate cures.

1. *He*

D.

1. HE *that will not be ruled by his own* dame, *muſt be rul'd by his ſtepdame.*
2. He *dances* well, to whom Fortune pipes.

2. Aſſai ben balla à chi Fortuna ſuona. *Ital.* The *French* have a Proverb, Mieux vaut une once de fortune qu'une livre de ſageſſe. Better is an ounce of good Fortune, then a pound of good forecaſt.

3. They love *dancing* well, that dance among thorns.
4. *When you go to* dance, *take heed whom you take by the hand.*
5. *It's as good to be in the* dark, *as without light.* Jone's as good as my Lady in the dark. *v.* in I.
6. One may ſee *day* at a little hole.
7. The better *day*, the better deed.

7. A bon jour bon oeuvre. *Gall.*
Dicenda bonâ ſunt bona verba die.

8. To *day* me, to morrow thee.

8. Aujourd' huy Roy, demain rien. *Gall.*

9. To *day* a man, to morrow a mouſe.
10. The longeſt *day* muſt have an end.

10. Il n' eſt ſi grand jour qui ne vienne à veſpre. *Gall.*

11. Be the *day* never ſo long, at length cometh evenſong.
12. 'T is *day* ſtill while the Sun ſhines.

13. Speak

13. Speak well of the *dead.*

13. *Mortuis non conviciandum, & De mortuis nil nisi bonum. Namque cùm mortui non mordent iniquum est ut mordeantur.*

14. He that waits for *dead* mens shooes, may go long enough barefoot.

14. A longue corde tire qui d' autruy mort desire. He hath but a cold suit who longs for another mans death.

15. After *death* the Doctour.

15. *This is a* French *Proverb,* Apres la mort le medecin, parallel to that ancient Greek one, Μετὰ πόλεμον ἡ συμμαχία. *Post bellum auxilium.* We find it in *Quintilians* Declam. *Cadaveris pasti,* with another of the like import; *Quid quod medicina mortuorum sera est? Quid quod nemo aquam infundit in cineres?* After a mans house is burnt to ashes, it's too late to pour on water.

16. He that could know what would be *dear,* Need be a merchant but one year.

16. Such a merchant was the Philosopher *Thales,* of whom it is reported, that to make proof, that it was in the power of a Philosopher to be rich if he pleased, he foreseeing a future dearth of Olives, the year following, bought up at easie rates all that kind of fruit then in mens hands.

17. Who gives away his goods before he is *dead,* Take a beetle and knock him on the head.

17. Chi dona il suo inanzi morire il s' apparecchia assai patire. *Ital.* He that gives away his goods before death, prepares himself to suffer.

18. Out of *debt,* out of danger.

18. Εὐδαίμων ὁ μηδὲν ὀφείλων. Happy he that owes nothing.

Desperate

Deſperate cuts muſt have, &c. *v.* in C.

19. There's *difference* between ſtaring and ſtark blind [or mad.]

19. This Proverb may have a double ſenſe, if you read it ſtark mad, it ſignifies, that we ought to diſtinguiſh, and not preſently pronounce him ſtark mad that ſtares a little, or him a rank fool who is a little impertinent ſometimes, &c. If you read it ſtark blind, then it hath the ſame ſenſe with that of *Horace*,

Eſt inter Tanaim medium ſocerumque vitelli,

and is a reprehenſion to thoſe who put no difference between extremes, as perfect blindneſs and *Lynceus* his ſight.

20. Dinners *can't be long, where dainties want.*

21. He that ſaveth his *dinner*, will have the more for his ſupper.

21. *This is a* French *Proverb*, Qui garde ſon diſne il a mieux à ſouper. He that ſpares when he is young, may the better ſpend when he is old.

22. An ounce of *diſcretion*, is worth a pound of wit.

22. The *French* ſay, An ounce of good fortune, &c. Θέλω τυχῆς ϛαλαγμὸν ἢ φρενῶν πίδον. Nazianz. *Gutta fortuna præ dolio ſapientiæ.*

23. Give the *Devil* his due.

24. Seldom lies the *Devil* dead in a ditch.

24. We are not to truſt the Devil or his children, though they ſeem never ſo gentle and harmleſs, without all power or will to hurt. The ancients in a Proverbial *Hyperbole*, ſaid of a woman, *Mulieri nè credas nè mortuæ quidem*, becauſe you might have good reaſon to ſuſpect that ſhe feigned; we may with more reaſon ſay the like of the Devil and diabo-

lical

lical perſons, when they ſeem moſt mortified. Perchance this Proverb may allude to the fable of the fox, which eſcaped by feigning himſelf dead. I know no phraſe more frequent in the mouths of the *French* and *Italians* then this, The Devil is dead, to ſignifie that a difficulty is almoſt conquered, a journey almoſt finiſhed, or as we ſay, The neck of a buſineſs broken.

25. As good eat the *Devil*, as the broth he is boil'd in.

26. The *Devil* rebukes ſin.

26. *Clodius accuſat mœchos. Aliorum medicus ipſe ulceribus ſcates.*

27. He muſt needs go, whom the *Devil* drives.

28. He had need have a long ſpoon, that eats with the *Devil*.

29. The *Devil* ſhites upon a great heap.

30. The *Devil* is good when he is pleaſed.

31. The *Devil* is never nearer, then when we are talking of him.

32. The *Devils* meal is half bran.

32. La farine du diable n'e que bran, or s' en va moitie en bran. *Gall.*

33. What is gotten over the *Devils* back, is ſpent under his belly.

33. *Malè parta malè dilabuntur.* What is got by oppreſſion or extortion is many times ſpent in riot and luxury.

34. Every *dog* hath his day.

35. All the *dogs* follow the ſalt bitch.

36. Love me and love my *dog*.

36. Qui aime Jean aime ſon chien. *Gall.*

37. He

37. He that would hang his *dog*, gives out firſt that he's mad.

37. He that is about to do any thing diſingenuous, unworthy, or of evil fame, firſt bethinks himſelf of ſome plauſible pretence.

38. *He that keeps another mans* dog, *ſhall have nothing left him but the line.*

38. This is a Greek Proverb, Ὃς κύνα τρέφει ξένον τούτῳ μόνον λῖν' μένει. The meaning is, that he who beſtows a benefit upon an ungrateful perſon, looſes his coſt. For if a dog breaks looſe he preſently gets him home to his former maſter, leaving the cord he was tied with.

39. What? keep a *dog* and bark my ſelf.

39. That is, muſt I keep ſervants, and do my work my ſelf.

40. Hang a *dog* on a crabtree, and he'll never love verjuyce.

40. This is a ludicrous and nugatory ſaying, for a dog once hang'd is paſt loving or hating. But generally men and beaſts ſhun thoſe things, by or for which they have ſmarted. Ἐν οἷς ἂν ἀτυχήσῃ ἀνθρωπ' τύποις τούτοις ἥλιξα πλησιάζων ἥδεται. *Amphis in Ampelurgo apud Stobæum.*

Et mea cymba ſemel vaſtâ percuſſa procellâ,
Illum quo læſa eſt, horret adire locum. Ovid.

41. *Dogs* bark before they bite.

42. It's an ill *dog* that deſerves not a cruſt.

42. *Digna canis pabulo.* Ἀξία ἢ κύων τοῦ βρώματ'. *Eraſm. ex Suida.*

43. It is an ill *dog's* not worth the whiſtling.

44. He that lies down with *dogs*, muſt riſe up with fleas.

44. Chi con cane dorme con pulce ſi leva. *Ital.* Qui ſe couche avec les chiens ſe leve avec des puces. *Gall.*

45. Give a child till he craves, and a *dog* while his tail doth wave, and you'll have a fair dog, but a foul knave.

46. The *dog* that licks aſhes, truſt not with meal.

46. The *Italians* ſay this of a cat, *Gatto che lecca cenere non fidar farina.*

47. *Into the mouth of a bad* dog, *often falls a good bone.*

47. Souvent à mauvais chien tombe un bon os en gueule. *Gall.*

48. Hungry *dogs* will eat dirty pudding.

48. *Jejunus raro ſtomachus vulgaria temnit.*
A la faim il n'y a point de mauvais pain. *Gall.* To him who is hungry any bread ſeems good, or none comes amiſs.

49. It's an eaſie thing to find a ſtaff to beat a *dog*: or a ſtone to throw at a dog.

49. Qui veut battre ſon chien trouve aſſez de baſtons. *Gall. Malefacere qui vult muſquam non cauſam invenit.* Publ. Mimus. He who hath a mind to do me a miſchief, will eaſily find ſome pretence. Μικρὰ πρόφασις ἔστι τῷ θέλοντι κακῶς. To do evil, a ſlight pretence or occaſion will ſerve mens turns.

An old *dog* will learn no tricks. *v.* in O.

50. *Do* well and have well.

51. *Draffe* is good enough for ſwine.

52. Drawn

52. { Drawn *wells* } *are seldom dry.*
53. { } *have sweetest water.*

53. *Puteus si hauriatur melior evadit.* Φρέατα ἀντλούμενα βελτίω γίνεται. Basil. *in epist. ad Eustachium medicum.* All things, especially mens parts, are improved and advanced by use and exercise. Standing waters are apt to corrupt and putrifie: weapons laid up and disused do contract rust, nay the very air if not agitated and broken with the wind, is thought to be unhealthful and pestilential, especially in this our native Countrey, of which it is said, *Anglia ventosa, si non ventosa venenosa.*

54. After a *dream* of a wedding comes a corps.
55. Draff was his errand, but *drink* he would have.
56. *Drunken* folks seldom take harm.
57. Ever *drunk*, ever dry.

57. *Parthi quò plus bibunt eò plus sitiunt.*

58. What soberness conceals *drunkenness* reveales.

58. *Quod est in corde sobrii est in ore ebrii.* Τὸ ἐν καρδίᾳ τοῦ νήφοντος ἐπὶ τῆς γλώττης ἐστὶ τοῦ μεθύοντος. *Plutarch.* περὶ ἀδολεσχίας. *Erasmus* cites to this purpose a sentence out of *Herodotus*, Οἴνου κατιόντος ἐπιπλέουσιν ἔπη, when wine sinks, words swim: and *Pliny* hath an elegant saying to this purpose, *Vinum usque adeò mentis arcana prodit, ut mortifera etiam inter pocula loquantur homines, & nè per jugulum quidem redituras voces contineant. Quid non ebrietas designat? operta recludit.*

59. The *ducks* fare well in the Thames.
60. Dumb *folks get no lands.*

60. This is parallel to that, Spare to speak and spare to speed, and that former, A close mouth catcheth no flies.

E.

1. *Early* up and never the nearer.
2. *Early* ſow early mow.
3. It *early* pricks that will be a thorn.

3. Soon crooks the tree that good gambrel would be.

4. The *early* bird catcheth the worm.
5. The longer *Eaſt* the ſhorter Weſt.
6. You can't *eat* your cake, and have your cake.
7. *Eating* and drinking takes away ones ſtomack.

7. En mangeant l' appetit ſe perd. To which the *French* have another ſeemingly contrary. En mangeant l' appetit vient, parallel to that of ours, One ſhoulder of mutton draws down another.

8. He that will *eat* the kernel muſt crack the nut.

8. *Qui nucleum eſſe vult nucem frangat oportet.* No gains without pains.

Madam Parnel crack the nut and eat the kernel.

9. *Eaten* bread is forgotten.
10. It's very hard to ſhave an *egg*.

10. Where nothing is, nothing can be had.

11. Better half an *egg* then an empty ſhell.

11. Better half a loaf then no bread.

12. Ill *egging* makes ill begging.

12. Evil perſons by enticing and flattery, draw on others to be as bad as themſelves.

13. All

13. All *ekes* [or helps] as the Geni-wren ſaid, when ſhe piſt in the ſea.

13. Many littles make a mickle, the whole Ocean is made up of drops.

14. *Empty* veſſels make the greateſt ſound.

14. The Scripture ſaith, A fools voice is known by multitude of words. None more apt to boaſt then thoſe who have leaſt real worth; leaſt whereof juſtly to boaſt. The deepeſt ſtreams flow with leaſt noiſe.

15. *Empty* hands no hawks allure.

16. A right *Engliſhman* knows not when a thing is well.

17. Whoſo hath but a mouth, ſhall ne're in *England* ſuffer drought. *v. ſupra.*

17. For if he doth but open it, its a chance but it will rain in. True it is, we ſeldome ſuffer for want of rain: and if there be any fault in the temper of our air, it is its overmoiſtneſs, which inclines us to the ſcurvy and conſumptions; diſeaſes the one ſcarce known, the other but rare in hotter Countreys.

18. Every thing hath an *end*, and a pudding hath two.

19. All's well that *ends* well.

19. *Exitus acta probat.*

20. Ther's never *enough* where nought leaves.

20. *This is an* Italian *Proverb*, Non vi è à baſtanza ſe niente auvanza. It is hard ſo to cut the hair, as that there ſhould be no want and nothing to ſpare.

21. Better be *envied* then pitied.

21. This is a saying in most languages, although it hath little of the nature of a Proverb in it. Φθονέεσθαι κρέσσον ἐστὶν ἢ οἰκτείρεσθαι. *Herodot. in Thalia.* Ἀλλ' ὅμως κρεῖσσον τῶν οἰκτιρμῶν φθόνος. *Pindar.* Piu tosto invidia che compassione. *Ital.*

22. *Essex* stiles, Kentish miles, Norfolk wiles many men beguiles.

22. For stiles *Essex* may well vie with any County of *England*, it being wholly divided into small closes, and not one common field that I know of in the whole County. Length of miles I know not what reason *Kent* hath to pretend to, for generally speaking, the further from *London* the longer the miles, but for cunning in the Law and wrangling, *Norfolk* men are justly noted.

Where every hand fleeceth, &c. *v.* fleeceth.

23. *Evening* orts are good morning fodder.

24. The *evening* crowns the day. E. 17.

24. La vita il fine, e' l di loda la sera. *Ital.* The end or death commends the life, and the evening the day. *Dicíque beatus Ante obitum nemo supremáque funera debet.* Ovid.

25. *Exchange* is no robbery.

26. A bad *excuse* is better then none at all.

27. *Experience* is the mistress of fools.

27. *Experientia stultorum magistra.* Wise men learn by others harms, fools by their own, like *Epimetheus*, ὃς ἐπεὶ κακὸν ἔσχε νόησε.

28. What the *eye* sees not, the heart rues not.

29. Better *ey* out then always aking, [or watching]

29. Le coeur ne veut douloir ce que l' oeil ne peut veoir. *Gall.*

Therefore

Therefore it's not good to peep and pry into every corner, to be too inquisitive into what our servants or relations do or say, lest we create our selves unnecessary trouble.

30. He that winketh with one *eye*, and seeth with the other,
I would not trust him, though he were my brother.

30. This is only a Physiognomical observation.

F.

A Good face, &c. *v.* band.

1. *Faint* heart ne're won fair Lady.

1. Ἀλλ' οἱ γὰρ ἀθυμοῦντες ἄνδρες οὔποτε τρόπαιον ἐστήσαντο. *Suidas ex Eupolide, Timidi nunquam statuêre tropæum.* Ja coüard n' aura belle amie. *Gall.* For, *audentes fortuna juvat.*

2. *Fair* feathers make fair fowls.

2. Fair clothes, ornaments and dresses set off persons, and make them appear handsome, which if stript of them would seem but plain and homely. God makes, and apparel shapes.

Fair words, &c. *v.* words.

3. *Fair* and softly goes far in a day.

3. Pas à pas on va bien loing. *Gall.* Chi va piano va sano è anche lontano. *Ital.* He that goeth softly, goeth sure and also far. He that spurs on too fast at first setting out, tires before he comes to his journeys end. *Festina lente.*

4. *Fair* in the cradle, and foul in the saddle.

5. A *fair* face is half a portion.

6. Praise a *fair* day at night. F. 56.

6. Or else you may repent, for many times clear mornings turn to cloudy evenings.

7. *The* fairest *silk is soonest stained.*

7. This may be applied to women. The handsomest women are soonest corrupted, because they are most tempted. It may also be applied to good natures, which are more easily drawn away by evil company.

The fairer the hostess, &c. *v.* hostess.

8. Men speak of the *fair*, as things went with them there.

9. If a man once *fall*, all will tread on him.

9. *Vulgus sequitur fortunam & odit damnatos.* Juven.

10. There's *falshood* in fellowship.

11. Common *fame*'s seldom to blame.

11. A general report is rarely without some ground. No smoke without some fire. Φήμη δ' ὅτις πάμπαν ἀπόλλυται ἥντινα πολλοὶ Λαοὶ φημίζουσι, θεὸς νύτις ἐστὶ καὶ αὐτή. *Hesiod.*

Too much *familiarity* breeds contempt.

Nimia familiaritas contemptum parit. E tribus optimis rebus tres pessimæ oriuntur; è veritate odium, è familiaritate contemptus, è felicitate invidia. Plutarch.

Fancy may boult bran and think it flour.

12. You can't *fare* well, but you must cry roast-meat.

12. Sasse bonne farine sans trompe ny buccine. *Gall.* Boult thy fine meal, and eat good past, without report or trumpets blast.

blaſt. Οἱ διψῶντες σιωπῇ πίνουσι. They that are thirſty drink ſilently. *Si corvus taciſſet habaret*
Plus dapis & rixæ multò minus invidiæque. Horat.

13. *Far* fetch't and dear bought 's good for Ladies.

13. Vache de loin a laict aſſez. *Gall.*

14. It's good *farting* before ones own fire.

15. A man *far* from his good, is near his harm.

15. Qui eſt loing du plat eſt prez de ſon dommage. *Gall.* Far from the diſh and near to his loſs; for commonly they that are far from the diſh, ſhed their broth by the way.

16. As good be out of the world, as out of the *faſhion.*

17. Little knows the *fat* ſow, what the lean one means.

18. The *father* to the bough, &c. *v.* bough.

19. Where no *fault* is, there needs no pardon.

20. Every man hath his *faults*, or, *he is loveleſs that is faultleſs. v.* B. 13.

20. *Ut vitiis nemo ſine naſcitur. Quiſque ſuos patimur manes, &c. v.* B. 13.

21. It's good to *fear* the worſt, the beſt will ſave it ſelf.

22. 23. No *fence* againſt { a flail. / ill *fortune.*

22. Some evils and calamities aſſault ſo violently, that there is no reſiſting of them.

No man loves his *fetters* though made of gold.

24. The

24. *The* fineſt *lawn ſooneſt ſtains.* F. 7.

25. *The* fineſt *ſhooe often hurts the foot.*
No *feaſt* to a miſers.

26. Better come at the latter end of a *feaſt*, then the beginning of a fray.

27. There is no *fire* without ſome ſmoke.

27. Nul feu ſans fumée. *Gall.*

28. *Fire* and water are good ſervants, but bad maſters.

29. *Firſt* come firſt ſerved.

29. Qui premier arrive au moulin, premier doit mouldre. *Gall.*

30. It's ill *fiſhing* before the net. *One would rather think after the net.*

31. No *fiſhing* to fiſhing in the ſea.

31. Il fait beau peſcher en eau large. *Gall.* It's good fiſhing in large waters.

32. Fiſhes *are caſt away, that are caſt into dry pond*ſ.

33. It's good *fiſhing* in troubled waters.

33. Il n' y a peſche qu' en eau troublé. *Gall.* In troubled waters; that is, in a time of publick calamity, when all things are in confuſion.

34. Freſh *fiſh* and new come gueſts, ſmell by they are three days old.

34. L' hoſte & le poiſſon paſſe trois jours puent. *Gall. Piſcis nequam eſt niſi recens*, Plaut. Ordinary friends are welcome at firſt, but we ſoon grow weary of them.

The beſt fiſh *ſwim neer the bottom.*

35. *Still*

35. *Still he* fiſheth *that catcheth one.*

35. Tousjours peſche qui en prend un. *Gall.*

36. All *fleſh* is not veniſon.

36. *This is a* French *Proverb,* Toute chair n' eſt pas venaiſon.

37. A *flow* will have an ebb.

38. No *flying* without wings.
He would fain *fly,* but he wants feathers.

38. *Sine pennis volare haud facile eſt.* Plaut *in* Pœnulo. Nothing of moment can be done without neceſſary helps, or convenient means. Non ſi puo volar ſenza ale. *Ital.*

39. *Where every hand* fleeceth, *the ſheep goes naked.*

40. How can the *fole* amble, when the horſe and mare trot.

41. A *fool* and his money are ſoon parted.

42. No *fool* to the old fool.
Every man hath a *fool* in his ſleeve.

43. *Fools* will be medling.

44. A *fool* may ask more queſtions in an hour, then a wiſe man can anſwer in ſeven years.

45. A *fools* bolt is ſoon ſhot.

45. De fol juge brieve ſentence. *Gall.* A fooliſh judge paſſes a quick ſentence.

46. As the *fool* thinks, ſo the bell tinks, or clinks.

47. *Fools* ſet ſtools for wiſe folks to ſtumble at.

48. *Fools* build houſes, and wiſe men buy them.

49. *Fools*

49. *Fools* make feaſts, and wiſe men eat them.

50. *Fools* lade water, and wiſe men catch the fiſh.

51. The *fool* will not part with his bable, for the tower of *London*.

If every *fool* ſhould wear a bable, fewel would be dear.

52. It's good to go on *foot*, when a man hath a horſe in his hand.

52. A l' aiſe marche à pied, Qui mene ſon cheval par la bride. *Gall.*

53. *Forbearance* is no acquittance.

54. To *forget* a wrong's the beſt revenge. R. 9.

54. *Infimi eſt animi exiguique voluptas Ultio*---- Juven.

55. *In the* forehead *and the eye, the lecture of the mind doth lie.*

55. *Vultus index animi.*

56. It's not good praiſing a *ford*, till a man be over. F. 6.

57. *Fore*warn'd forearmed.

57. *Præmonitus præmunitus.*

58. *Foreca*ſt is better then work-hard.

59. *Fortune* favours fools.

59. *Fortuna favet fatuis.*

Foul water, &c. *v.* water.
An old fox, &c. *v.* old.

60. The *fox* prey's furtheſt from's hole.

60. To avoid ſuſpicion. Crafty thieves ſteal far from home.

61. The

61. The *fox* never fares better, then when he's ban'd [or curſt.]

61. *Populus me ſibilat, at mihi plaudo*
Ipſe domi, quoties nummos contemplor in arca. Horat.

62. When the *fox* preaches, beware of your geeſe.

63. Fire quoth the *fox*, when he piſt on the ice. *He ſaw it ſmoak't, and thought there would be fire e're long.*

63. This is ſpoken in deriſion to thoſe which have great expectation from ſome fond deſign or undertaking, which is not likely to ſucceed.

64. The *fox* knows much, but more he that catcheth him.

65. Every *fox* muſt pay his own skin to the flayer.

65. Tutte le volpi ſi trouvano in pelliceria. *Ital.* En fin les regnards ſe trouvent chez le pelletier. *Gall.* The crafty are at length ſurpriſed. Thieves moſt commonly come to the gallows at laſt.

66. What's *freer* then gift?
Freſh cooks, &c. *v.* cooks.

67. It's good to have ſome *friends* both in heaven and hell.

68. He is my *friend*, that grindeth at my mill.

68. That ſhews me real kindneſs.

69. *Prove thy* friend *e're thou have need.*

70. All are not *friends*, that ſpeak us fair.

71. No

71. No longer foster no longer *friend*. P. 26. S. 48.

72. As a man is *friended*, so the law is ended.

73. Where shall a man have a worse *friend*, then he brings from home?

74. *Friends* may meet, but mountains never greet.

74. *Mons cum monte non miscebitur. Pares cum paribus.* Two haughty persons will seldom agree together. Deux hommes se rencontrent bien, mais jamais deux montagnes. *Gall.*

75. Many kinsfolk, few *friends*.

75. Ones kindred are not always to be accounted ones friends, though in our Language they be synonymous terms. There is a friend that sticketh closer then a brother.

76. One God no more, but *friends* good store.

76. Ἕις θεὸς καὶ φίλοι πολλοί. *Unus Deus, sed plures amici parandi.*

77. *Where ever you see your* friend, *trust your self.*

78. *A* friend *is never known till one have need.*

78. *Amicus certus in re incerta cernitur.* Cic. *ex* Ennio.

Scilicet ut fulvum spectatur in ignibus aurum,
Tempore sic duro est inspicienda fides. Ovid.

Ἀνδρὸς κακῶς πράσσοντος ἐκποδῶν φίλοι. Friends stand afar off.

79. What was good, the *Frier* never lov'd.

80. When the *Frier*'s beaten, then comes *James*. S. 86.

80. Μετὰ τὸν πόλεμον ἡ συμμαχία. *v.* D. 14.

The

The *Frier* preach't againſt ſtealing, when he had a pudding in his ſleeve.

81. *To* fright *a bird's not the way to catch her.*

82. The *frog* cannot out of her bog.

Froſt and fraud both end in foul. A ſaying ordinary in the mouth of Sr *Thomas Egerton* Lord *Chancellour.*

83. Take away *fuel*, take away flame.

83. Remove the tale-bearer, and contention ceaſeth.

84. The *furtheſt* way about's the neareſt way home.

84. What is gained in the ſhortneſs, may be loſt in the goodneſs of the way. *Compendia plerunque ſunt diſpendia.*

85. Fields *have eyes and woods have ears.* Bois ont oreilles & champs oeillets. *Gall.*

Some hear and ſee him, whom he heareth and ſeeth not.

For fields have eyes, and woods have ears ye wot. *Heywood.*

G.

1. TOuch a *galled* horſe on the back, and he'll kick, [or wince.] H. 62.

2. *Try your skill in* galt *firſt, and then in gold.*

2. *In Care periculum,* ſubaudi *fac. Cares olim notati ſunt, quòd primi vitam mercede locabant,* They were the firſt mercenary ſouldiers. Practiſe new and doubtful experiments in cheap commodities, or upon things of ſmall value.

3. You

3. You may *gape* long enough, e're a bird fall in your mouth.
4. *He that* gapeth *until he be fed, well may he gape until he be dead.*
5. No *gaping* againſt an oven.
6. Make not a *gauntlet* of a hedging glove.
7. What's a *Gentleman* but his pleaſure.
8. A *Gentleman* without living, is like a pudding without ſewet.

Gentry ſent to market, will not buy one buſhel of corn.

Gentility without ability, is worſe then plain beggery.

9. *Giff* gaff was a good man, but he is ſoon weary.

9. *Giffe gaffe* is one good turn for another.

10. Look not a *gift* horſe in the mouth.

10. It ſeems this was a Latine Proverb in *Hieroms* time, *Eraſmus* quotes it out of his preface to his commentaries on the epiſtle to the *Epheſians*, *Noli (ut vulgare eſt proverbium) equi dentes inſpicere donati.* A caval donato non guardar in bocca. *Ital.* A cheval donnè il ne faut pas regarder aux dens. *Gall.* It is alſo in other modern Languages.

11. Giving *much to the poor, doth increaſe a mans ſtore.*

12. *Give* a thing and take a thing, &c.

12. *Plato* mentions this as a childrens Proverb in his time. Τῶν ὀρθῶς λεγομένων ἀναίρεσις οὐκ ὀρθή, which with us alſo continues a Proverb among children to this day.

13. Better fill a *gluttons* belly then his eye.

13. Les yeux plus grands que la pance. *Gall.*

14. *Man*

14. *Man doth what he can, and* God *what he will.*

15. *When* God *wills, all winds bring rain.*

15. *Deus undecunque juvat modò propitius.* Eraſ.

16. God *ſends corn, and the Devil marres the ſack.*

17. *God* ſends cold after clothes.

17. After clothes, *i. e.* according to peoples clothes. Dieu donne le froid ſelon le drap. *Gall.*

God ſends meat, &c. *v.* cooks.

18. *Not* God *above, gets all mens love.*

18. Οὐδὲ γὰρ ὁ Ζεὺς ἔδ' ὕων πάντας ἀνδάνει ἔτ' ἀνέχων. *Theogn.*

19. *What* God *will, no froſt can kill.*

20. Gold *goes in at any gate except heavens.*

20. *Philip Alexanders* father was reported to ſay, that he did not doubt to take any caſtle or citadel; let the aſcent be never ſo ſteep and difficult if he could but drive up an aſſe laden with gold to the gate.

21. *Tell me with whom thou* goeſt, *And I'll tell thee what thou doeſt.*

22. All is not *gold* that gliſters.

22. Tout ce qui luit n' eſt pas or. *Gall.* Non è oro tutto quel che luce. *Ital.*

23. A man may buy *gold* too dear.

24. Though *good* be good, yet better is better, or better carries it.

25. A *good* man can no more harm then a ſheep.

26. Ill gotten *goods*, ſeldom proſper. D. 31.

26. Della robba di mal acquiſta non ſe ne vede allegrezza. *Ital.* And, Vien preſto conſumato l' ingiuſtamente acquiſtato. De mal è venu l' agneau & à mal retourne le peau. *Gall.* To naught it goes that came from naught. Κακὰ κέρδεα ἴσ' ἄτησιν. Heſiod. *Mala lucra æqualia damnis. Malè parta malè dilabuntur:* and, *De malè quæſitis vix gaudet tertius hæres.* Juven.

27. That that's good ſawce for a *gooſe*, is good for a gander.

27. This is a womans Proverb.

28. *As deep drinketh the* gooſe, *as the gander.* *Gooſe*, and gander and goſling are three ſounds, but one thing.

29. A *Goſhawk* beats not at a bunting.

29. *Aquila non capit muſcas.*

30. Grace *will laſt, favour will blaſt.*

31. While the *graſs* grows, the ſteed ſtarves.

31. Caval non marire, che herba de venire. *Ital.*

32. Great *gifts are from great men.* A great, &c. *v.* head.

33. The *Gull* comes againſt the rain.

1. *Hackney*

H.

1. H*Ackney* mistress hackney maid.

1. Ὁποῖα ἡ δέσποινα τοῖαι καὶ θεραπαινίδες. *Cic. Epist. Att.* 5. *Qualis hera tales pedissequæ.* & τὰς δέσποινας αἱ κύνες μιμούμεναι. *Catulæ dominam imitantur. Videas autem (inquit* Erasmus) & *Melitæas, opulentarum mulierum delicias, fastum, lasciviam totámque ferè morum imaginem reddere.*

2. *Had I fish* is good without mustard.
Half an acre is good land.
3. No *halting* before a cripple.

3. For fear of being detected. Il nè faut pas clocher devant un boiteux. *Gall.*

Half an egg, &c. *v.* egg.
Half a loaf. *v.* loaf.
4. Help *hands*, for I have no lands.
5. He is *handsome* that handsome doth.
Hang him, &c. *v.* shifts.
6. It's better to be *happy* then wise.

6. E meglio esser fortunato che savio. *Ital. Gutta fortunæ præ dolio sapientiæ.* Mieux vaut une once de fortune qu' une libre de sagesse. *Gall.* An ounce of good fortune is better then a pound of wisdom. *v.* D. 22.

7. *Happy* is he whose friends were born before him.

7. *i. e.* Who has *rem non labore parandam sed relictam.*

8. *Happy* is the child whoſe father went to the Devil.

8. For commonly they who firſt raiſe great eſtates, do it either by uſury and extortion, or by fraud and cozening, or by flattery and miniſtring to other mens vices.

9. Some have the *hap*, ſome ſtick i'th' gap.

10. Hap, *and half-penny goods enough*, i. e. Good luck is enough, though a man hath not a penny left him.

11. Set *hard* heart againſt hard hap.

11. *Tu nè cede malis, ſed contra audentior ito.*

12. *Hard* with hard makes not the ſtone wall.

12. Duro con duro non fà mai buon muro. *Ital.* Though I have ſeen at *Ariminum* in *Italy* an ancient *Roman* bridge made of hewn ſtone laid together without any morter or cement.

13. Hard *fare makes hungry bellies.*
It's a hard winter, &c. *v.* winter.
It's a hard battel, &c. *v.* battel.

14. Where we leaſt think, there goeth the *hare* away.

15. *Harm* watch, harm catch.
King *Harry* lov'd a man, *i. e.* valiant men love ſuch as are ſo, hate cowards.

16. Moſt *haſte* worſt ſpeed.

16. Come s' ha fretta non ſi fa mai niente che ſtia bene. *Ital.* Qui trop ſe haſte en cheminent, en beau chemin ſe fourvoye ſouvent. *Gall.* He that walks too haſtily, often ſtumbles in plain way. *Qui nimis properè minùs proſperè. & Nimium properans ſerius abſolvit. & Canis feſtinans cæcos parit catulos.*

los. & *Feſtina lentè.* Tarry a little that we may make an end the ſooner, was a ſaying of Sr *Amias Paulet.*

17. *Haſte* makes waſte.
Haſty climbers, &c. *v.* climbers.

18. A *haſty* man never wants woe.
Haſty people will never make good midwives.

19. No *haſte* to hang true men.
It's good to have a *hatch* before the door.

20. High flying *hawks* are fit for Princes.

21. *Make* hay *while the ſun ſhines.*

22. A great *head* and a little wit.

22. This is only for the clinch ſake become a Proverb, for certainly the greater, the more brains; and the more brains, the more wit, if rightly conformed.

23. Better be the *head* of a pike, then the tail of a ſturgeon.

24. Better be the *head* of a dog, then the tail of a lion.

25. Better be the *head* of an aſſe, then the tail of a horſe.

26. Better be the *head* of the yeomanry, then the tail of the gentry.

23. E meglio eſſer teſta di lucciò che coda di ſturione. *Ital.* Theſe four Proverbs have all the ſame ſenſe, *viz.* Men love priority and precedency, had rather govern then be ruled, command then obey, lead then be led, though in an inferiour rank and quality.

27. *He that hath no* head *needs no hat.*

27. Qui n' a point de teſte n' a que faire de chaperon. *Gall.*

A mans not ſo ſoon *healed* as hurt.

28. The more you *heap*, the worſe you cheap.

28. The more you rake and ſcrape, the worſe ſucceſs you have: or the more buſie you are and ſtir you keep, the leſs you gain.

29. He that *hears* much and ſpeaks not all, ſhall be welcome both in bower and hall.

30. Where the *hedge* is loweſt, commonly men leap over.

30. Chaſcun joue au Roy deſpouille. *Gall.* They that are down ſhall be trampled on.

31. Take *heed* is a good read. T. 2.

31. *Abundans cautela non nocet.*

32. One pair of *heels* is worth two pair of hands.

32. The *French* ſay, Qui n' a coeur ait jambes. He that hath no heart, let him have heels.

33. *They that be in* hell, *think there's no better heaven.*

34. *Every* herring *muſt hang by its own gill.*

34. Every tub muſt ſtand upon its own bottom. Every man muſt give an account for himſelf.

35. Look not too *high*, leſt a chip fall in thine eye.

35. *Noli altum ſapere.*

36. *The* higher *ſtanding the lower fall.*

36. *Tolluntur in altum, ut lapſu graviore ruant.* Claudian. The higher floud always the lower ebb.

37. *Up*

37. *Up the* hill *favour me, down the hill beware thee.*

38. Every man for *himſelf*, and God for us all.

38. Ogni un per ſe & Dio per tutti, *Ital.*

39. Hide *nothing from thy miniſter, Phyſitian and Lawyer.*

39. He that doth ſo, doth it to his own harm or loſs, wronging thereby either his ſoul, body or eſtate.

40. *The* higheſt *tree hath the greateſt fall.*

40. *Celſæ graviore caſu decidunt turres.* Horat.

A high *building*, *a low foundation*, *v.* Building.

41. Ne're loſe a *hog* for a half-penny-worth of tarre.

41. A man may ſpare in an ill time: as ſome who will rather die, then ſpend ten groats in phyſick.

42. A man may *hold* his tongue in an ill time.

42. *Amyclas ſilentium perdidit* It's a known ſtory, that the *Amycleans* having been oft frighted and diſquieted with vain reports of the enemies coming, made a law that no man ſhould bring or tell any ſuch news. Whereupon it hapned, that when the enemies did come indeed, they were ſurpriſed and taken. There is a time to ſpeak as well as to be ſilent.

43. *Home* is home though it be never ſo homely.

43. Οἶκος φίλος, οἶκος ἄρτος. becauſe there we have greateſt freedome. *v. Eraſ.*

44. An *honeſt* mans word is as good as his bond.

45. An *honey* tongue a heart of gall.

46. *Honours* change manners.

46. *Honores mutant mores.* As poverty depresseth and debaseth a mans mind. So great place and estate advance and enlarge it; but many times corrupt and puff it up.

47. *Where* honour *ceaseth, there knowledge decreaseth.*

47. *Honos alit artes. Quis enim virtutem amplectitur ipsam præmia si tollas.* On the other side.

Sint Mecænates non deerunt Flacce marones:
Virgiliúmque tibi vel tua rura dabunt.

48. *A* hook *well lost to catch a Salmon.*

48. Il faut perdre un veron pour pescher un Saulmon. *Gall.*

49. If it were not for *hope*, the heart would break.

49. *Spes alunt exules. Spes servat afflictos.* Ἀνὴρ ἀτυχῶν σώζεται ταῖς ἐλπίσι.

Spes bona dat vires, animum quoque spes bona firmat.
Vivere spe vidi qui moriturus erat.

50. *Hope* well and have well.

51. You can't make a *horn* of a pigs tail.

51. Parallel hereto is that of *Apostolius*, Ὄνου οὐρὰ τηλίαν οὐ ποιεῖ. An asses tail will not make a sieve. *Ex quovis ligno non fit Mercurius.*

52. Who hath *horns* in's bosom, let him not put them on his head.

52. Let a man hide his shame, not publish it.

53. It's

53. It's a good *horſe* that never ſtumbles: and a good wife that never grumbles.

53. Il n' y a ſi bon cheval qui ne bronche. *Gall.* *Quandóq; bonus dormitat Homerus.*

54. *A good* horſe *often wants a good ſpur.*

55. It's an ill *horſe* will not carry his own provender.

56. *It's an hill* horſe *can neither winny nor wag his tail.*

57. A man may lead a *horſe* to the water, but he can not make him drink unleſs he will.

57. On ne fait boire a l' Asne quand il ne veut. *Gall.* & On a beau mener le boeuf a l' eau s' il n' a ſoif. *Gall.* In vain do you lead the ox to the water, if he be not thirſty.

58. *A reſty* horſe *muſt have a ſharp ſpur.*
A ſcal'd horſe is good, &c. *v.* ſcald.

59. *The common* horſe *is worſt ſhod.*
A ſhort horſe, &c. *v.* ſhort.

60. The beſt *horſe* needs breaking, and the apteſt child needs teaching.
Where the *horſe* lies down, there ſome hair will be found. Fullers *Worth.*
The *horſe* that's next the mill, &c. *v.* mill.

61. *A gall'd* horſe *will not endure the comb.* G. 1.
Touch a gall'd horſe, &c. *v.* gall'd.

61. Il tignoſo non ama il pettine. *Ital.* Jamais tigneux n' aime le pigne. *Gall.* & Cheval roigneux n' a cure qu' on l' eſtrid le. *Gall.*

62. *You may know the* horſe *by his harneſs.*

63. *The*

63. *The* horſe *that draws his halter, is not quite eſcaped.*

63. Non è ſcappato chi ſtraſcina la catena dietro. *Ital.* Il n' eſt pas eſchappée qui traine ſon lien. *Gall.*

64. *He that hires the* horſe *muſt ride before.*

65. The fairer the *hoſteſs* the fouler the reckoning.

65. Belle hoſteſſe c' eſt un mal pour la bourſe. *Gall.*

66. Hot *ſup, hot ſwallow.*

67. Better ones *houſe* too little one day, then too big all the year after.

68. *When thy neighbours* houſe *is on fire, beware of thine own.*

68. *Tua res agitur paries cùm proximus ardet.*

69. A mans *houſe* is his caſtle.

69. This is a kind of law Proverb, *Jura publica favent privato domûs.*

70. *He that builds a* houſe *by the high-way ſide, it's either too high or too low.*

70. Chi fabrica la caſa in piazza, ô che è troppo alta ô troppo baſſa. *Ital.*

71. *He that buyes a* houſe *ready wrought, hath many a pin and nail for nought.*

71. Il faut acheter maiſon fait & femme à faire. *Gall.* A houſe ready made and a wife to make. Hence we ſay, Fools build houſes and wiſe men buy them.

72. *When a mans* houſe *burns, it's not good playing at cheſs.*

73. A

73. A man may love his *horſe* well, and yet not ride on the ridge.

73. A man may love his children and relations well, and yet not cocker them, or be fooliſhly fond and indulgent to them.

74. Huge *winds blow on high hills.*

74. *Feriúntque ſummos fulmina montes,* Horat.

75. *Hunger* is the beſt ſawce.

75. Appetito non vuol ſalſa. *Ital.* Il n' y a ſaulce que d' appetit. *Gall.* This Proverb is reckoned among the Aphoriſms of *Socrates*, *Optimum cibi condimentum fame ſitis potûs.* Cic. lib. 2. de finibus.

76. *Hunger* will break through ſtone walls.

77. *Hungry* flies bite ſore.

77. The fable.

Hungry dogs, &c. *v.* dogs.

78. *They muſt* hunger *in froſt that will not work in heat.*

A *hungry* horſe makes a clean manger.

79. *Hunger* makes hard bones ſweet beans.

79. *Eraſmus* relates as a common Proverb (among the *Dutch* I ſuppoſe) Hunger makes raw beans reliſh well or taſte of Sugar. *Manet hodiéque vulgò tritum proverbium, Famem efficere ut crudæ etiam fabæ ſaccharum ſapiant. Darius* in his flight drinking puddle water defiled with dead carcaſſes, is reported to have ſaid, that he never drank any thing that was more pleaſant, for ſaith the ſtory, *Neque enim ſitiens unquam biberat*: he never had drank thirſty. The full ſtomack loatheth the honey-comb, but to the hungry, every bitter thing is ſweet. *Prov.*

1. Every

I.

1. EVery *Jack* muſt have his Gill.

1. Chaſcun demande ſa ſorte. *Gall.* Like will to like. It ought to be written *Jyll*, for it ſeems to be a nickname for *Julia* or *Juliana*.

2. A good *Jack* makes a good Gill.

2. *Bonus dux bonum reddit comitem.* Inferiours imitate the manners of ſuperiours; ſubjects of their Princes, ſervants of their maſters, children of their parents, wives of their huſbands. *Præcepta ducunt, exempla trahunt.*

3. *Jack* would be a gentleman, if he could but ſpeak *French*.

3. This was a Proverb, when the gentry brought up their children to ſpeak *French*. After the conqueſt, the firſt kings endeavoured to aboliſh the *Engliſh* Language, and introduce the *French*.

4. More to do with one *Jack an apes*, then all the bears.

5. *Jack* would wipe his noſe if he had it.

6. *Jack ſprat* would teach his Grandame.

6. *Ante barbam doces ſenes*

7. Better to be *idle*, then not well occupied.

7. *Præſtat otioſum eſſe quàm nihil agere.* Plin. epiſt. Better be idle then do that which is to no purpoſe, or as good as nothing; much more then that which is evil.

8. *Idle*

8. *Idle* folks lack no excuſes.

8. Treſca con i fanti & laſcia ſtar i ſanti. *Ital.* Play with children, and let the ſaints alone.

9. No *jeſting* with edge tools.

10. *When the demand is a* jeſt, *the fitteſt anſwer is a ſcoff.*

11. Better loſe a *jeſt* then a friend.

Illgotten goods, &c. *v.* goods.

12. *Ill* news comes apace.

13. *Ill* weeds grow apace.

13. Mauvaiſe herbe croiſt tous jours. *Gall.* Pazzi creſconò ſenza in affiargli. *Ital.* Fools grow without watering. A mauvais chien la queüe luy vient. *Gall.*

14. *Ill* will never ſaid well.

15. An *inch* breaks no ſquares.

15. Pour un petit n' ayant n' arriore. *Gall.*

16. An *inch* in a miſs is as good as an ell.

17. *Jone's* as good as my Lady in the dark.

17. Λύχνε ἀρθέντ' γυνὴ πᾶσει ἡ αὐτή. *Eraſmus* draws this to another ſenſe, *viz.* There is no woman chaſt where there is no witneſs: but I think he miſtakes the intent of it, which is the ſame with ours. When candles are out all cats are gray.

18. No *joy* without annoy.

18. *Extrema gaudii luctus occupat. & Vſque adeò nulla eſt ſincera voluptas, Sollicitúmque aliquid lætis intervenit.*

19. Strike while the *iron* is hot.

19. Infin che il ferro è caldo biſogna battetlo. *Ital.* Il fait

fait bon battre le fer tandis qu' il eſt chaud. *Gall.* People muſt then be plied when they are in a good humour or mood.

20. He that hath many *irons* in the fire, ſome of them will cool.
21. *Ill* luck is worſe then found money.

K.

1. KA me and I'll ka thee.

1. *Da mihi mutuum teſtimonium.* Cic. orat. *pro* Flacco. Lend me an oath or teſtimony. Swear for me and I'll do as much for you. Or claw me and I'll claw you. Commend me and I'll commend you. & *Pro Delo Calauriam. Neptune* changed with *Latona Delos* for *Calauria.*

2. Keep *ſome till furthermore come.*
3. The *kettle* calls the pot black-a—

3. La padella due al pai uolo vati in la, che tu mi non tinga. *Ital.*

All the *keys* hang not at one mans girdle.

4. A piece of a *kid* 's worth two of a cat.
Who was *kill'd* by a cannon bullet, was curſt in his mothers belly.
5. The *kiln* call's the oven burnt-houſe.
It's good to be near of *kin* to an eſtate.
6. *Kiſſing* goes by favour.
The *Kings* cheeſe goes half away in parings.
7. Better *kiſs* a knave then be troubled with him.
8. He that *kiſſeth* his wife in the market-place, ſhall have enough to teach him.

If

If you can *kiſs* the miſtreſs, never kiſs the maid.

9. To *kiſs* a mans wife or wipe his knife, is but a thankleſs office.

Many *kiſs* the child for the nurſes ſake.

10. A carrion *kite* will never make good hawk.

10. On ne ſe auroit faire d' une buſe un eſpreuvier. *Gall.*

Many kinsfolks, &c. *v.* friends.

11. *Knaves* and fools divide the world.

12. When *knaves* fall out, true men come by their goods.

12. Les larrons s' entrebatent, les larcins ſe deſcouvrent. *Gall.* When High-way men fall out, robberies are diſcovered.

13. The more *knave* the better luck.

14. Two cunning *knaves* need no broker: or a cunning knave, &c.

15. *It's as hard to pleaſe a* knave *as a Knight.*

16. *They that* know *one another ſalute afar off.*

17. *Where the* knot *is looſe, the ſtring ſlippeth.*

18. It is better to *knit* then bloſſome.

L.

0. AN unhappy *lad* may make a good man. C. 48.

0. A ragged colt, &c.

1. *He*

1. *He that hath ſome* land *muſt have ſome labour.*

1. No ſweet without ſome ſweat, without pains no gains.

2. One leg of a *lark's* worth the whole body of a kite.

3. He that comes *laſt* makes all faſt.

3. Le dernier ferme la porte, ou la laiſſe ouverte. *Gall.*

4. Better *late* then never.

4. Il vaut mieux tard que jamais. *Gall.*

5. It's never too *late* to repent.

5. *Numquam ſera eſt,* &c.

6. Let them *laugh* that win.

6. Merchand qui perd ne peut rive. *Gall.* The merchant that loſes cannot laugh. Give loſers leave to ſpeak, and I ſay, Give winners leave to laugh, for if you do not, they'll take it.

7. *He that buyes* lawn *before he can fold it, ſhall repent him before he have ſold it.*

8. *They that make* laws *muſt not break them.*

8. *Patere legem quam ipſe tuliſti.*
In commune jubes ſiquid cenſeſve tenendum,
Primus juſſa ſubi, tunc obſervantior æqui.
Fit populus, nec ferre vetat cùm viderit ipſum,
Autorem parere ſibi. Claudian.

9. Never too old to *learn.*

9. *Nulla ætas ad perdiſcendum ſera eſt.* Ambroſ.

10. The *leaſt* boy always carries the greateſt fiddle.

10. All lay load upon thoſe that are the leaſt able to bear it.

it. For they that are leaſt able to bear, are leaſt to reſiſt the impoſition of the burden.

11. Better *leave* then lack.

12. *Leave* is light.

12. It's an eaſie matter to ask leave, but the expence of a little breath, and therefore ſervants and ſuch as are under command are much to blame, when they will do, or neglect to do what they ought not or ought, without asking it.

13. *While the* leg *warmeth, the boot harmeth.*

14. *He that doth* lend *will looſe his friend.*

14. Qui preſte al amis perd au double. *Gall.* He that lends to his friend, looſeth double, *i. e.* both money and friend.

15. Shew me a *liar*, and I'll ſhew you a thief.

16. *Life* is ſweet.

17. While there's *life* there's hope.

17. Infin que v' è fiato v' è ſperanza, *Ital.* *Ægroto dum anima eſt ſpes eſt.* Tull. *ad* Attic. Ἐλπὶς ἐν ζωοῖσιν, ἀνέλπιστοι δ' ὅσοι θνητοί. When all diſeaſes fled out of Pandora's box, hope remained there ſtill.

18. Life *lieth not in living, but in liking.*

18. *Martial* ſaith, *Non eſt vivere, ſed valere vita.*

19. *Light* gains make a heavy purſe.

19. Le petit gain remplit la bourſe. *Gall.* They that ſell for ſmall profit, vend more commodities and make quick returns, ſo that to invert the Proverb, What they looſe in the hundred, they gain in the county. Whereas they who ſell dear, ſell little and many times loſe a good part of their wares, either ſpoil'd or grown out of uſe and faſhion by long keeping.

20. Light *burdens far heavy.*

20. Petit far deau poiſe à la longue, *or*, Petite choſe de loing poiſe, *Gall.*

21. *Light* cheap lither yield.

21. That that coſts little, will do little ſervice; for commonly the beſt is beſt cheap.

22. *Lightly* come lightly go.

23. The *light* is naught for ſore eyes.

23. A l' œil malade le lumiere nuit, *Gall.* He that doth evil hateth the light, &c.

24. *There's* lightning *lightly before thunder.*

25. A heavy purſe makes a *light* heart.

26. The *lion's* not half ſo fierce as he is painted.

26. *Minuunt præſentia famam*, is a true rule. Things are repreſented at a diſtance, much to their advantage beyond their juſt proportion and merit. Fame is a magnifying glaſs.

27. *Like* will to like (as the Devil ſaid to the collier.) B. 39.

27. Ogni ſimile appetiſie il ſuo ſimile, *Ital.* Chaſcun cherche ſon ſemblable, *or*, demande ſa ſorte, *Gall.* *Nè eadem hîc repetamus, v.* B. 39.

28. Like *lips like lettuce.*

28. *Similes habent labra lactucas.* A thiſtle is a ſallet fit for an aſſes mouth. We uſe when we would ſignifie that, things happen to people which are ſuitable to them, or which they deſerve: as when a dull ſcholar happens to a ſtupid or ignorant maſter; a froward wife to a peeviſh husband, &c. *Dignum patellâ operculum.* Like prieſt, like people, and on the contrary.

trary. These Proverbs are always taken in the worse sense.

29. Like *saint like offering.*
30. Like *carpenter like chips.*
31. Trim tram, *like* master like man.

31. Quel maistre tel valet, *Gall.*

32. A *little* pot's soon hot.

32. Little persons are commonly cholerick.

33. Many *littles* make a mickle.

33. Ἐι γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο· καὶ θάμα τοῦθ' ἔρδεις, τάχα κεν μέγα καὶ τὸ γένοιτο. *Hesiod.*
Adde parum parvo magnus acervus erit.
De petit vient on au grand. *and,* Les petits ruisseaux font les grands rivieres, *Gall.* All ekes, &c. The greatest number is made up of unites; and all the water of the sea, of drops.

34. *Little* pitchers have ears.

34. Ce que l' enfant oit au fouyer, est bien tost cogneu jusques au Monstier. That which the child hears by the fire, is often known as far as *Monstier,* a Town in *Savoy.* So that it seems they have long tongues, as well as wide ears. And therefore (as *Juvenal* well said) *Maxima debetur puero reverentia.*

Little fuel, &c. *v.* fuel.

35. *Little* said soon amended.
36. *Little* strokes fell great oaks.

36. *Multis ictibus dejicitur quercus.* Many strokes fell, &c. Assiduity overcomes all difficulty. Ψεκάδες ὄμβρον γεννῶνται. *Minutula pluvia imbrem parit. Assidua stilla saxum excavat.*

Quid magis eſt durum ſaxo? quid mollius undâ?
Dura tamen molli ſaxa cavantur aquâ. Ovid.
Annulus in digito ſubter tenuatur habendo;
Stillicidi caſus lapidem cavat, uncus aratri
Ferreus occultè decreſcit vomer in arvis, Lucret.

Pliny reports, that there are to be found flints worn by the feet of Piſmires. Which is not altogether unlikely; for the Hotſe ants especially, I have obſerved to have their rodes or foot-paths ſo worn by their travelling, that they may eaſily be obſerved.

37. A *little* good is ſoon ſpent.
38. *A* little *ſtream drives a light mill.*
39. For a *little* land, take a fool by the hand.

39. Gratifie a fool, obſerve him, humour him if you are in hope to get by him.

40. Every thing would *live.*
41. They that *live* longeſt, muſt go furtheſt for wood.
42. *As long* lives *a merry heart as a ſad.*
43. One may *live* and learn.

43. Non ſi finiſce mai d' imparare, *Ital.* Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος, A famous ſaying of *Solon*,
Diſcenti aſſiduè multa ſenecta venit.
And well might he ſay ſo, for *Ars longa vita brevis*, As *Hippocrates* begins his Aphoriſms.

44. They that *live* longeſt muſt die at laſt.
45. *All lay* load *on the willing horſe.*

45. On touche tous jours ſur le cheval qui tire, *Gall.* The horſe that draws is moſt whipt.

46. Half a *loaf* is better then no bread.

47. It's

47. It's a *long* run that never turns.
The longeſt day, &c. *v.* day.
48. *Long* lookt for comes at laſt.
49. *Look* to the main chance.
50. *Look* before you leap.
Look not too high, &c. *v.* high.
Where the knot is *looſe*, &c. *v.* knot.
51. No great *loſs*, but ſome ſmall profit.
52. It's not *loſt* that comes at laſt.
All is not *loſt* that is in danger.

52. As for inſtance, he whoſe ſheep die of the rot, ſaves the skins and wooll.

53. In *love* is no lack.
He loves mutton well, &c. *v.* mutton.
Love me, &c. *v.* dog.
He loves roaſtmeat, &c. *v.* roaſtmeat.
Love thy neighbour, but pull not down thy hedge.
54. Better a *louſe* i'th' pot then no fleſh at all.

54. The *Scotch* Proverb ſaith a mouſe, which is better ſence, for a mouſe is fleſh and edible.

55. *Lowly* ſit richly warm.

55. A mean condition is both more ſafe and more comfortable, then a high eſtate.

What is worſe then ill *luck*?
56. Give a man *luck*, and throw him into the ſea.
The honeſter man, ỹ worſe *luck*, *v.* honeſter.
57. Learn to *lick* betimes, you know not whoſe tail you may go by.

58. Thieves and rogues have the best *luck*, if they do but scape hanging.

M.

YOu'll ne're be *mad*, you are of so many minds.

1. There are more *maids* then maukin.
   Maids say nay and take.
   Look to the main, &c. *v.* look.
2. *Make* much of one, good men are scarce.
3. *Malice* is mindful.
   Man proposes, God disposes.

Homme propose, mais Dieu dispose., *Gall. Humana consilia divinitus gubernantur.*

To day a man, &c. *v.* day.
Manners make a man, quoth *William* of *Wickham.*

4. He that's *man'd* with boys and hors'd with colts, shall have his meat eaten and his work undone.
5. *Many* hands make light [or quick] work.

5. *Multorum manibus grande levatur onus.*
Πλεόνων δέ τε ἔργον ἄμεινον. Homer. *Unus vir nullus vir.*
Μιᾶς γὰρ χειρὸς ἀσθενὴς μάχη. *Euripid.*

He that hath many irons, &c. *v.* irons.

6. *Many* sands will sink a ship.

6. *v.* L. 33, and 36. We must have a care of little things, lest by degrees we fall into great inconveniences. A little leak neglected, in time will sink a ship.

Many

Many littles, &c. *v.* little.

7. So *many* men so many minds.

7. Tante teste tanti cervelli, *Ital.* Autant de testes autant d' opinions, *Gall.* *Quot homines tot sententiæ,* Terent.

8. You may know by the *market-folks*, how the market goes.

9. Forsake not the *market* for the toll.

No man makes haste to the *market*, where there's nothing to be bought but blows.

10. The *masters* eye makes the horse fat.

10. L' occhio del padrone ingrassa il cavallo, *Ital.* L' oeil du maistre engraisse le cheval, *Gall.* Καὶ τὸ Πέρσου καὶ Λίβυος ἀπόφθεγμα ἐν ἂν ἔχοι, Ὁ μὲν γὰρ ἐρωτηθεὶς τί μάλιστα ἵππον παίνει, Ὁ τοῦ δεσπότου ὀφθαλμὸς ἔφη, Ὁ δὲ Λίβυς ἐρωτηθεὶς ποία κόπρος ἀρίστη; τὰ τοῦ δεσπότου ἴχνη ἔφη. *Arist. Oeconom.* 2. The answers of *Perses* and *Libys* are worth the observing. The former being asked, what was the best thing to make a horse fat, answered the masters eye: the other being demanded what was the best manure, answered the masters footsteps. Not impertinent to this purpose, is that story related by *Gellius.* A fat man riding upon a lean horse asked, how it came to pass, that himself was so fat, and his horse so lean. He answered because I feed my self, but my servant my horse.

Who that may not as he will, &c. *v.* will.

11. Two ill *meals* make the third a glutton.

12. *Measure* is a treasure.

13. After *meat* comes mustard.

13. When there is no more use of it.

14. Meat *is much, but manners is more.*

15. *Much* meat *much maladies.*

15. Surfetting and diſeaſes often attend full tables. Our nation in former time, hath been noted for exceſs in eating, and it was almoſt grown a Proverb, That *Engliſh* men dig their graves with their teeth.

16. Meat and mattens *hinder no mans journey.*

16. In other words, Prayers and provender, &c.

17. He that will *meddle* with all things, may go ſhooe the goſlins.

18. Of little *medling* comes great eaſe.

19. It's *merry* in the hall when beards wag all.

19. When all are eating, feaſting or making good chear. By the way we may note that this word chear, which is particularly with us applied to meats and drinks, ſeems to be derived from the Greek word χαρὰ ſignifying joy. As it doth alſo with us in thoſe words chearly and chearful.

20. Be *merry* and wiſe.

21. The more the *merrier*, the fewer the better chear.

As long lives a merry, &c. *v.* lives.
Can Jack an apes be merry, &c. *v.* clog.
Who doth ſing ſo merry a note, &c. *v.* ſing.

22. *Mickle* ado and little help.

23. *Might* overcomes right.

24. No *mill* no meal.

24. Ὁ φεύγων μύλον ἄλφιτα φεύγει. *Qui fugit molam fugit farinam.* Μήτε μοὶ μέλι, μήτε μέλιτται. He that would have honey, muſt have bees. *Eraſmus* ſaith, they commonly ſay, He that would have eggs, muſt endure the cackling of hens. It is I ſuppoſe a *Dutch* Proverb.

25. Much

25. Much water goes by the *mill*, the miller knows not of.

25. Assai acqua passa per il molino che il molinaio non vede, *It.*

26. In vain doth the *mill* clack, if the miller his hearing lack.

27. *Every* miller *draws water to his own mill.*

27. Amener eau au moulin, *or*, Tirer eau en son moulin, *Gall.*

28. *The horse next the* mill, *carries all the grist.*

29. My *mind* to me a kingdom is.

30. *Mischiefs* come by the pound, and go away by the ounce.

31. Better a *mischief*, then an inconvenience.

31. That is, better a present mischief that is soon over, then a constant grief and disturbance. Not much unlike to that, Better eye out, then always aking. The *French* have a Proverb in sence, contrary to this, Il faut laisser son enfant morveux plus tost que luy arracher le nez. Better let ones child be snotty then pluck his nose off. Better endure some small inconvenience, then remove it with a great mischief.

There's no feast to the misers, *v.* feast.

32. *Misfortunes* seldom come alone.

32. The *French* say, Malheur ne vient jamais seul. One misfortune never came alone. & Apres perdre perd on bien When one begins once to loose, one never makes an end. & Un mal attire l'autre. One mischief draws on another, or one mischief falls upon the neck of another. *Fortuna nulli obesse contenta est semel.*

33. *Misreckoning* 's no payment.

34. *Misunderstanding* brings lies to town.

34. This is a good observation, lies and false reports arise most

most part from mistake and misunderstanding. The first hearer mistakes the first reporter, in some considerable circumstance or particular; the second him, and so at last the truth is lost, and a lie passes currant.

35. It's *money* makes the mare to go.

35. *Pecunia obediunt omnia.* Ἀργυρεᾶις λογχαῦσι μάχη, &c.

36. Beauty is potent, but *money* is omnipotent.

36. Amour fait beaucoup, mais argent fait tout. & Amour fait rage, mais argent fait marriage, *Gall.*

37. God makes, and apparel shapes, but *money* makes the man.

37. *Pecunia vir.* Χρήματα ἀνήρ. *Tanti quantum habeas sis,* Horat.

38. Tell *money* after your own father.

39. *Do as the* most *do, and fewest will speak evil of thee.*

40. *The* moon *'s not seen where the sun shines.*

41. *A* mote *may choke a man.*

42. A child may have too much of his *mothers* blessing.

42. Mothers are oftentimes too tender and fond of their children. Who are ruined and spoiled by their cockering and indulgence.

43. *The* mouse *that hath but one hole is easily taken.*

43. Tristo è quel topo, che non ha ch' un sol pertuggio per salvarsi, *Ital.* La souris qui n' a qu' une entrée est incontinent happée,

happée, *Gall.* *Mus non uni fidit antro.* Good riding at two anchors, having two strings to ones bow. This sentence came originally from *Plautus in Truculento. v.* Erasm. Adag.

A mouse *in time may bite in two*, &c. *v.* time.

44. God never sends *mouths*, but he sends meat.

44. This Proverb is much in the mouth of poor people: who get children, but take no care to maintain them.

45. *Much* would have more.

45. *Multa petentibus desunt multa*, Horat.

Creverunt & opes & opum furiosa Cupido,
Ut quò possideant plurima plura petant.
Sic quibus intumuit suffusa venter ab unda, (Fast.
Quo plus sunt potæ plus sitiuntur aquæ. Ovid.

Men *muse* as they use.

46. When a *musician* hath forgot his note, he makes as though a crum stuck in his throat.

46. Ἀπορία ψάλτου βήξ. When a singing-man or musician is out or at a loss, to conceal it he coughes. Βὴξ ἀντὶ πορδῆς. Some seeking to hide a scape with a cough, render themselves doubly ridiculous.

47. He loves *mutton* well, that dips his bread in the wooll.

1. If

N.

1. IF ones *name* be up he may lie in bed.

1. Qui a bruit de ſe lever matin peut dormir juſques a diſner, *Gall.*

2. He that hath an ill *name* is half hanged.

3. Take away my good *name* and take away my life.

Near is my petticoat, &c. *v.* petticoat.

4. *Neceſſity* hath no law.

4. Ἀνάγκη οὐδὲ θεοὶ μάχονται. La neceſſita non ha legge, *Ital. Ingens telum neceſſitas.*

They *need* much whom nothing will content.

5. *Need* makes the old wife trot.

5. Biſogno fa trottar la vecchia, *Ital.* Beſoign fait vieille trotter, *Gall.* All the ſame, word for word.

6. *Need* makes the naked man run, [or the naked quean ſpin.]

7. A good *neighbour*, a good goodmorrow.

7. Qui à bon voiſin à bon matin, *Gall.* Chi ha cattivo vicino ha il mal matino, *Ital. Aliquid mali propter vicinum malum*, Plaut. *in* Mere. Πῆμα κακὸς γείτων ὅσσον τ' ἀγαθὸς μέγ' ὄνειαρ, *Heſiod.* *Themiſtocles* having a farm to ſell, cauſed the crier who proclaimed it, to add that it had a good neighbour: rightly judging that ſuch an advantage would make it more vendible.

8. He

8. He dwells far from *neighbours* [or hath ill neighbours] that's faín to praiſe himſelf.

8. *Proprio laus ſordet in ore.* Let another man praiſe thee and not thine own mouth, a ſtranger and not thine own lips.

Here's talk of the *Turk* and *Pope*, but it's my next *neighbour* does me the harm.

9. *You muſt ask your* neighbour *if you ſhall live in peace.*

10. The rough *net* 's not the beſt catcher of birds.

11. As good *never* a whit as never the better.

12. *New* lords new laws.

12. De nouveau ſeigneur nouvelle meſnie, *Gall.*

13. A *new* broom ſweeps clean.
Ill news, &c. *v.* ill.
No penny no, &c. *v.* penny.
No mill no, &c. *v.* mill.
No ſilver no, &c. *v.* ſilver.
No living man all, &c. *v.* all.

14. *One may know by your* noſe, *what pottage you love.*

15. *Every mans* noſe *will not make a ſhooing horn.*

15. *Non cuivis homini contingit adire Corinthum,* Horat.

16. Where *nothing* is a little doth eaſe.

17. Where *nothing* 's to be had, the King muſt looſe his right. B. 21.

17. Le Roy perd ſa rente ou il n'y a que prendre, *Gall.*

1. An

O.

1. AN unlawful *oath* is better broke then kept.
2. *He that meaſureth* oil, *ſhall anoint his fingers.*
2. Qui meſure l' huile il s' en oingt les mains, *Gall.*
3. *To caſt* oil *in the fire 's not the way to quench it.*
4. Old *men are twice children.*

4. Δὶς παῖδες οἱ γέροντες. And that not in reſpect of the mind only, but alſo of the body.

Never too old to learn. *v.* learn.

5. *Older* and wiſer. L. 43.

5. *Diſcipulus eſt prioris poſterior dies,* Senec. *Nunquam ità quiſquam bonè ſubdulcâ ratione ad vitam fuit, quin res, ætas, uſus ſemper aliquid apportet novi,* &c. Terent.

6. You can't catch *old* birds with chaff.
7. If you would not live to be *old*, you muſt be hang'd when you are young.
8. Young men may die, *old* men muſt.
9. The *old* woman would never have look't for her daughter i'th' oven, had ſhe not been there her ſelf.
10. An *old* ape hath an old eye.
11. An *old* dog biteth ſore.

11. Un vieil chien jamais ne jappe en vain, *Gall.*

12. *Of*

12. *Of young men die many, of* old *men ſcape not any.*

12. De Giovane ne muoiono di molti, di vecchi ne ſcampa neſſuno, *Ital.*

13. *An* old *fox need learn no craft.*

14. An *old* ſack asketh much patching.

15. *Old* men and far travellers, may lie by authority.

16. *Better keep under an* old *hedge, then creep under a new furze-buſh.*

17. As the *old* cock crows, ſo crows the young [or ſo the young learns.]

17. Chi di gallina naſce convien che rozole, *Ital.*

18. *An* old *thief* deſires a new halter.

19. Old *cattel breed not.*

19. This I believe is a true obſervation, for probable it is, that all terreſtrial animals both birds and beaſts have in them from the beginning, the ſeeds of all thoſe young they afterwards bring forth, which ſeeds, eggs if you ſo pleaſe to call them; when they are all ſpent, the female becomes effete or ceaſes to breed. In birds theſe ſeeds or eggs are viſible, and *Van Horn* hath diſcovered them alſo in beaſts.

20. An *old* dog will learn no tricks.

20. It's all one to phyſick the dead, as to inſtruct old men. Νεκρὸν ἰατρεύειν καὶ γέροντα νουθετεῖν ταυτόν ἐστι. *Senis mutare lingnam* is an abſurd impoſſible thing. Old age is intractable, morose, ſlow and forgetful. If they have been put in a wrong way at firſt, no hopes then of reducing them. *Senex pſittacus negligit ferulam.*

21. That

21. That that's *one* mans meat's another mans poiſon.

21. L'un mort dont l'autre vit, *Gall.*

22. *One* ſwallow makes not a ſpring, nor one woodcock a winter.

22. This is an ancient Greek Proverb. *Ariſt. Ethic. Nicom. lib.* 1. Μιᾷ χελιδὼν ἔαρ οὐ ποιεῖ.

23. *One* ſhoulder of mutton draws down another.

24. *One* mans breath's another mans death.

25. *One* man may better ſteal a horſe, then another look over the hedge.

25. If we once conceive a good opinion of a man, we will not be perſwaded he doth any thing amiſs; but him whom we have a prejudice againſt, we are ready to ſuſpect on the ſleighteſt occaſion. Some have this good fortune, to have all their actions interpreted well, and their faults overlook't; others to be ill beheld and ſuſpected, even when they are innocent. So parents many times are obſerved to have great partiality towards ſome child; and not to be offended with him for that, which they would ſeverely puniſh in their other children.

26. *One* beats the buſh and another catcheth the bird.

26. *Alii ſementem faciunt, alii metent.* This Proverb was uſed by *Henry* the fifth, at the ſiege of Orleans: when the citizens beſieged by the *Engliſh*, would have yielded up the town to the D. of *Burgundy* who was in the *Engliſh* camp, and not to the King. He ſaid, ſhall I beat the buſh and another take the bird? no ſuch matter, which words did ſo offend the Duke, that he made peace with the *French*, and withdrew from the *Engliſh*.

27. Oppor-

27. Opportunity *makes the thief.*

27. *Occaſio facit furem.* Therefore, maſters and ſuperiours and houſe-keepers ought to ſecure their moneys and goods under lock and key; that they do not give their ſervants, or any others, a temptation to ſteal.

It is eaſie to cry ule at other mens coſts.

28. *God ſend us of our* own, *when rich men go to dinner.*

29. Let him that *owns* the cow, take her by the tail.

30. 'Tis good chriſtening a mans *own* child firſt.

P.

A Small pack, &c. *v.* ſmall.

1. *Pain* is forgotten, where gain follows.

2. *Great* pain *and little gain, make a man ſoon weary.*

3. *Without* pains, *no gains.*

3. *v.* L. 1.

4. Fat *paunches* make lean pates, &c.

4. *Pinguis venter non gignit ſenſum tenuem.* This *Hierome* mentions in one of his Epiſtles as a Greek Proverb. The Greek is more elegant.

Παχεῖα γαστὴρ λεπτὸν οὐ τίκτει νόον.

5. *Patch* by patch is good husbandry, but patch upon patch is plain beggery.

Patience is a flower grows not in every ones garden.

6. *Patience* with poverty, is all a poor mans remedy.

7. *Patience* perforce is a medicine for a mad dog.

8. *Patience* is a plaister for all sores.
Pauls will not always stand.

9. *A fair* pawn *never sham'd his master.*

10. A good *pay-master* needs no surety.
Starts not at assurances.

11. He that *pays* last, never pays twice.
He that cannot *pay*, let him pray.

12. *He that would live in* peace *and rest, must hear and see and say the best.*

12. Oy, voy, & te tais, si tu veux vivre en paix, *Gal.* Ode, vede, tace, Sevuoi viver in pace, *Ital.*

13. Pen *and ink is wits plough.*

14. *Penny* wise and pound foolish. *v.* Phras.S.25.

15. A *penny* in my purse will bid me drink, when all the friends I have will not.
Penny in pocket's a good companion.

16. No *penny* no *pater noster. v.* S. 48.

17. That *penny* is well spent that saves a groat.

17. Bonne la maille qui sauve le denier, *Gall.* The halfpenny is well spent that saves a penny.

18. Penny *and penny laid up will be many.*

18. *v.* L. 33.

19. *Wh*

19. *Who will not keep a* penny *shall never have many.*

20. Near is my *petticoat*, but nearer is my smock.

20. Ma chemise m' est plus proche que ma robe, *Gall. Tunica pallio propior.* Ἀπώτερον ἢ γόνυ κνήμη, *Theocr.* Some friends are nearer to me then others, My parents and children then my other relations, those then my neighbours, my neighbours then strangers.

21. Painted *pictures are dead speakers.*

22. I'll not buy a *pig* in a poke.

22. Acheter chat en poche, *Gall.* To buy a cat in a poke.

23. When the *pig* 's profer'd, hold up the poke.

23. Never refuse a good offer.

24. He that will not stoop for a *pin*, shall never be worth a point.

25. He can ill *pipe*, that wants his upper lip.

25. Things cannot be done without necessary helps and instruments, *v.* F. 38.

26. No longer *pipe* no longer dance. *v.* S. 48. F. 72.

27. *Piss* not against the wind.

27. Chi piscia contra il vento si bagna la commiscia, *Ital.* He that pisseth against the wind, wets his shirt. It is to a mans own prejudice, to strive against the stream; he wearies himself and looses ground too.

Foolish pity spoils a city.

28. The *pitcher* doth not go so often to the water, but it comes home broken at last.

28. Tant souvent va le pot à l' eau que l' anse y demeure, *Gal.*

Plain dealing is a jewel, but they that uſe it, die beggers.

29. He had need riſe betimes that would *pleaſe* every body.

29. Οὐδὲ γὰρ ὁ Ζεὺς ἅπ' ὢν πάντας ἀνδάνει, ὅτι ἀπέχων. *Theogn.*

He that would pleaſe all and himſelf too, undertakes what he cannot do.

30. Pleaſing *ware is half ſold.*

30. Choſe qui plaiſt eſt à demi vendu, *Gall.* Mercantia chi piace è meza venduta, *Ital.*

31. He *plays* well that wins.

32. As good *play* for nothing as work for nothing.

33. He that *plays* more then he ſees, forfeits his eyes to the King.

Short pleaſure, &c. *v.* ſhort.

34. *The* plough *goes not well, if the ploughman holds it not.*

Standing pools, &c. *v.* ſtanding.

35. *He is* poor *indeed that can promiſe nothing.*

36. *Poor* folks are glad of pottage.

37. *Poor* and proud, fie fie.

38. A *poor* mans table is ſoon ſpread.

39. *Poſſeſſion* 's eleven points of the law.

A cottage in poſſeſſion, &c. *v.* cottage.

40. *The* poſtern *door makes thief and* whore.

40. La porta di dietro è quella che rouina la caſa, *Ital.* The back door is that which ruines the houſe.

41. If

41. If you drink in your *pottage*, you'll cough in your grave.

42. *When* poverty *comes in at the doors, love leaps out at the windows.*
Poverty parteth good fellowſhip.

43. *Pour* not water on a drown'd mouſe.

43. *i. e.* Add not affliction to miſery.

Praiſe a fair day, &c. *v.* fair.
Praiſe the ſea, &c. *v.* ſea.

44. *Prayers* and provender hinder no mans journey.

44. M. 17.

45. He that would learn to *pray*, let him go to ſea.

45. Qui veut apprendre à prier, A ille ſouvent ſur la mer, *Gall.*

46. *Pride* will have a fall.
Pride feels no cold.

47. Pride *goes before, ſhame follows after.*

48. A *proud* mind and a beggers purſe agree not well together.

49. As *proud* come behind as go before.

49. A man may be humble that is in high eſtate, and people of mean condition may be as proud as the higheſt.

50. *It's good beating* proud *folks, for they'll not complain.*

51. The *Prieſt* forgets that he was a clerk.

51. Proud upſtarts remember not the meanneſs of their former condition.

52. *He that* prieth *into every cloud, may be ſtricken with a thunderbolt.*

53. *Proffer'd* ſervice [and ſo ware] ſtinks.

53. *Merx ultronea putet, apud* Hieronym. *Eraſmus* ſaith, *Quin vulgo etiam in ore eſt, ultro delatum obſequium plerunque ingratum eſſe,* So that it ſeems this Proverb is in uſe among the *Dutch* too. Merchandiſe offerte eſt à demi vendüe, *Gall.* Ware that is proffer'd is ſold for half the worth, or at half the price.

54. All *promiſes* are either broken or kept.

54. This is a flam or droll, uſed by them that break their word.

55. The *properer* man [and ſo the honeſter] the worſe luck.

55. Aux bons meſchet il, *Gall.*

56. Pull *hair and hair, and you'll make the carle bald.*

56. *Caudæ pilos equinæ paulatim vellere.* There is a notable ſtory of *Sertorius* mentioned by *Plutarch* in his life. He to perſwade his ſouldiers that counſel was more available then ſtrength, cauſes two horſes to be brought out, the one poor and leanj the other ſtrong and having a buſhy tail. To the poor weak horſe he ſets a great, ſtrong, young man. To the ſtrong horſe he ſets a little weak fellow, each to pluck off his horſes tail. This latter pulling the hairs one by one, in a ſhort ſpace got off the whole tail: whereas the young man catching all the tail at once in his hands, fell a tugging with all his might, labouring and ſweating to little purpoſe; till at laſt he tired, and made himſelf ridiculous to all the company.

57. *Like*

57. *Like* puniſhment *and equal pain, both key and key-hole do maintain.*
Let your *purſe* be your maſter.
Meſſe tenus propria vive.

58. *He that ſhews his* purſe *longs to be rid of it.*
59. Be it better or be it worſe, be rul'd by him that bears the *purſe.*
60. Better ſome of a *pudding*, then none of a pye.

Q.

1. *Quick* at meat, quick at work.

1. Bonne beſte s' eſchauffe en mangeant, *Gall.* A good beaſt will get himſelf on heat with eating. Hardi gaigneur hardi mangeur, *Gall.*

2. We muſt live by the *quick*, and not by the dead.
3. Any thing for a *quiet* life.

R.

1. *Small rain* lays great duſt.

1. Petite pluye abat grand vent. Small rain, or a little rain lays a great wind, *Gall.* So ſaid a mad fellow, who lying in bed bepiſt his farting wives back.

2. *Raiſe* no more ſpirits then you can conjure down.

3. Raw *leather will ſtretch.*

4. There's *reaſon* in roaſting of eggs.

4. *Eſt modus in rebus.*

No *receiver* no thief.

5. The *receiver* 's as bad as the thief.

5. Ἀμφότεροι κλῶπες ὁ δεξάμενος, καὶ ὁ κλέψας. *Phocyl.*

6 He that *reckons* without his hoſt, muſt reckon again.

6. Chi fa conto ſenza l' hoſte fa conto due volte, *Ital.* Qui compte ſans ſon hoſte, il lui convient compter deux fois, *Gall.*

7. Even *reckoning* keeps long friends.

7. A vieux comptes nouvelles diſputes, *Gall.* Old reckonings breed new diſputes or quarrels. Conto ſpeſſo e amicitia longa, *Ital.*

8. Never *refuſe* a good offer.

9. If I had *reveng'd* all wrong, I had not worn my skirts ſo long. F. 54.

10. 'Tis brave ſcrambling at a *rich* mans dole.

11. Soon *ripe* ſoon rotten.

11. *Citò maturum citò putridum. Odi puerulum præcoci ſapientia,* Apul. It is commonly held an ill ſign, for a child to be too forward and riſe-witted, *viz.* either to betoken premature death, according to that *motto* I have ſomewhere ſeen under a coat of arms,

Is cadit ante ſenem qui ſapit ante diem;

or to betoken as early a decay of wit and parts. As trees that bear double flowers, *viz.* Cherries, peaches, &c. Bring forth no fruit, but ſpend all in the bloſſom. Wherefore as another Proverb hath it; It is better to knit then bloſſom,

12. Men

12. Men uſe to worſhip the *riſing* ſun.

12. *Plures adorant ſolem orientem quam occidentem.* They that are young and riſing have more followers, then they that are old and decaying. This conſideration, it is thought, withheld Queen *Elizabeth* a prudent Princeſs from declaring her ſucceſſour.

13. All's loſt that's put in a *riven* diſh.

13. All is loſt that is beſtowed on an ungrateful perſon; he remembers no courteſies.

14. He loves *roaſt-meat* well, that licks the ſpit.

14. M. 50.

15. Tales of *Robin Hood* are good enough for fools.

15. That is, many talk of things which they have no skill in, or experience of. *Robert Hood* was a famous robber in the time of King *Richard* the firſt: his principal haunt was about *Shirewood* foreſt in *Nottingham-ſhire*. *Camden* calls him, *prædonem mitiſſimum*. Of his ſtollen goods he afforded good penny-worths, Lightly come lightly go.

16. Many talk of *Robin Hood*, that never ſhot in his bow.
And many talk of little *John* that never did (him know.

17. Spare the *rod* and ſpoil the child.

18. *A* rogues *wardrobe is harbour for a louſe.*

19. A *rolling* ſtone gathers no moſs.

19. *Saxum volutum non obducitur muſco.* Λίθος κυλινδούμενος τὸ φῦκος οὐ ποιεῖ. Pietra moſſa non fa muſchio, *Ital.* La pierre ſouvent remuée n' amaſſe pas volontiers mouſſe, *Gall.* To which is parallel that of *Fabius*, Qu. *Planta quæ ſæpius transfertur non coaleſcit.* A plant often removed cannot thrive.

20. *Rome*

20. *Rome* was not built in one day.

20. Rome n' a eſte baſti tout en un jour, *Gall.* & Grand bien ne vient pas en peu d' heures. A great eſtate is not gotten in a few hours.

21. Name not a *rope* in his houſe that hang'd himſelf.

22. *No* roſe *without a thorn.* I. 19.

22. *Nulla eſt ſincera voluptas.* I. 19.

23. *The faireſt* roſe *at laſt is withered.*

24. *He may ill* run *that cannot go.*
The rough net, &c. *v.* net.

25. At a *round* table there's no diſpute of place.

25. This deſerves not place among Proverbs, yet becauſe I find it both among our *Engliſh* collections, and likewiſe the *French* and *Italian*, I have let it paſs. A tavola tonda non ſi contende del luoco, *Ital.* Ronde table oſte le debat, *Gall.*

26. *He that* runs *faſteſt, gets moſt ground.*

27. There's no general *rule* without ſome exception.

S.

AN old ſack, &c. *v.* old.
The *ſecond* blow makes the fray.

1. Set the *ſaddle* on the right horſe.

1. This Proverb may be variouſly applied; either thus, Let them bear the blame that deſerve it: or thus, Let them bear the burden that are beſt able.

2. Where

2. Where *ſaddles* do lack, better ride on a pad, then the bare horſe-back.

2. Δεύτερος πλοῦς.

3. Sadneſs *and gladneſs ſucceed each other.*
4. *It's hard to* ſail *o're the ſea in an egg ſhell.*
5. A young *ſaint* an old devil. *v.* young.
6. There's a *ſalve* for every ſore.
   A good *ſalade* is the prologue to a bad ſupper.
7. Save *ſomething for the man that rides on the white horſe.*

7. For old age, wherein the head grows white. It's ſomewhat a harſh *Metaphor* to compare age to a horſe.

   Every penny that's *ſaved* is not gotten.
8. *Of* ſaving *cometh having.*
9. Learn to *ſay* before you ſing. *v.* C. 72.
10. *He that would* ſail *without danger, muſt never come on the main ſea.*
11. *Saying* and doing are two things.

11. Du dire au faict y a grand traict, *Gall.*

12. Say well *and do well end with one letter, Say well is good, but do well is better.*
   Scald not your lips in another, &c. *v.* another.
13. One *ſcab'd* ſheep will marr a whole flock.

13. Un a pecora in fetta n ammorba una ſetta, *Ital.* Il nè faut qu' une brebis rogneuſe pour gaſter tout le troupeou, *Gall.*
Grex totus in agris unius ſcabie cadit
& porrigine porci, Juvenal.

14. *A*

14. *A* ſcalded *cat fears cold water.*

14. Can ſcottato d' acqua calda ha paura poi della fredea, *Ital.* Chat eſchaudè craint l' eau froide.

A *ſcal'd* head is ſoon broken. (ſquire.

15. A *ſcal'd* horſe is good enough for a ſcab'd

15. *Dignum patellâ operculum.*

16. *Among the common people* Scoggin's *a doctour.*

16. Ἐν ἀμούσοις καὶ κόρυδος φθέγγεται. *Eſt autem Corydus viliſſimum avicula genus minimeque canorum.*

17. Who more ready to call her neighbour *ſcold,* then the erranteſt ſcold in the pariſh ?

18. *Scorning* is catching.

18. He that ſcorns any condition, action or employment, may come to be, nay often is driven upon it himſelf.

18. *Scratch* my breech, and I'll claw your elbow.

18. *Mutuum muli ſcabunt.* Ka me and I'll ka thee. When undeſerving perſons commend one another. *Manus manum fricat* & *Manus manum lavat.* Differ not much in ſence.

19. Praiſe the *ſea,* but keep on land.

19. Loda il mare & tienti à terra, *Ital.*

20. *Seldom* ſeen ſoon forgotten. *v.* 45. & A. 2.

21. *Seeing* is believing.

22. *Seldom* comes a better.

23. *To* ſee *it rain is better then to be in it.*

24. *The*

24. *The* ſelf-*edge makes ſhew of the cloth.*
25. Self *do, ſelf have.*
26. Self-love *'s a mote in every mans eye.*
27. *Service* is no inheritance.

A young ſerving-man, &c. *v.* young.

28. It's a *ſhame* to ſteal, but a worſe to carry home.
29. *Shameleſs* craving muſt have ſhameful nay.

29. A bon demandeur bon refuſeur, *Gall.*

It's very hard to ſhave an egg. *v.* egg.

30. *A barber learns to* ſhave *by ſhaving of fools.*

30. A barbe de fol on apprend à raire, *Gall.* Ala barba de pazzi il barbier impara a radere, *Ital.* He is a fool that will ſuffer a young beginner to practiſe firſt upon him.

31. *It's ill* ſhaving *againſt the wooll.*
32. *He that makes himſelf a* ſheep, *ſhall be eaten by the wolf.*

32. Chi pecora ſi fa il lupo la mangia, *Ital.* Qui ſe fait brebis le loup le mange, *Gall.* He that is gentle, and puts up affronts and injuries ſhall be ſure to be loaden. *Veterem ferendo injuriam invitas novam,* Terent. *Poſt folia cadunt arboris,* Plaut.

He that ſhews his purſe, &c. *v.* purſe.

33. Hang him that hath no *ſhifts.*

A bad ſhift, &c. *v.* bad.

Cloſe ſits my ſhirt, &c. *v.* cloſe.

34. *Shitten* luck 's good luck.
35. The wearer beſt knows where the *ſhooe* wrings him.

36. *Every*

36. *Every* ſhooe *fits not every foot.*

36. It is therefore an inſtance of abſurd application, *Eum. dem calceum omni pedi induere.*

37. The *ſhooe* will hold with the ſole.

37. La ſuola tien con la Scarpa, *Ital. i. e.* The ſole holds with the ſhooe.

38. Keep thy *ſhop*, and thy ſhop will keep thee.

39. *Short* and ſweet.

39. *Sermonis prolixitas faſtidioſa.* Cognat. è Ficino.

Short acquaintance brings repentance.

40. A *ſhort* horſe is ſoon curried.

41. Short *ſhooting looſeth the game.*

42. Short *pleaſure long lament.*

42. De court plaiſir long repentir, *Gall.*

43. *A* ſhort *man needs no ſtool to give a great lubber a box on the ear.*

44. *A* ſharp *ſtomack makes ſhort devotion.*

45. Out of *ſight* out of mind.

45. This is (I ſuppoſe) alſo a *Dutch* Proverb. For *Eraſmus* ſaith, *Jam omnibus in ore eſt, qui ſemotus ſit ab oculis eundem quoque ab animo ſemotum eſſe. v.* 20. & A 2.

46. *Silence* is conſent. Chi tace confeſſa, *Ital.*

46. Αὐτὸ δὲ τὸ σιγᾶν ὁμολογοῦντός ἐστι σοῦ, *Euripid. Qui tacet conſentire videtur, inquiunt Juris conſulti.* Aſſez conſent qui ne mot dit, *Gall.*

47. *White* ſilver *draws black lines.*

48. No

48. No *ſilver* no ſervant. P. 16.

48. The *Suiſſes* have a Proverb among themſelves, parallel to this. Point d' argent point de Suiſſe, No money no *Suiſſe*. The *Suiſſes* for money will ſerve neighbouring Princes in their wars, and are as famous in our days for mercenary ſouldiers, as were the *Carians* of old.

49. Who doth *ſing* ſo merry a note, as he that cannot change a groat?

49. *Cantabit vacuus coram latrone viator.*

50. As good *ſit ſtill* as riſe up and fall.

51. If the *ſky* falls we ſhall catch larks.

51. Se rouinâſſe il cielo ſi pigliarebbon di malti uccelli, *Ital.* Si le ciel tomboi, les caillos ſeroyent prinſes, *Gall.*

A broken ſleeve, &c. *v.* broken.

52. Good to *ſleep* in a whole skin.

53. The *ſluggards* guiſe, Loath to go to bed and loath to riſe.

54. Sluts are good enough to make ſlovens pottage.

55. *A* ſmall *ſum will ſerve to pay a ſhort reckoning.*

56. *A* ſmall *pack becomes a ſmall pedler.*

56. Petit mercier, petit panier, *Gall.*

57. The *ſmoke* follows the fair.

58. No *ſmoke* without ſome fire. *i. e.* There is no ſtrong rumour without ſome ground for it. *Cognatus* hath it among his Latine Proverbs, *Non eſt fumus abſque igne*, though it be no ancient one. *v.* F. 11.

59. *Soft*

59. *Soft* fire makes ſweet malt.
60. *Something* hath ſome ſavour.
61. *Soon* hot ſoon cold.
Soon ripe, &c. *v.* ripe.
Soon crooks the tree, &c. *v.* crooks.
62. Sorrow *and an evil life, maketh ſoon an old wife.*
63. *Sorrow* comes unſent for.
Sorrow will pay no debt.
64. *Sorrow* is always dry.
65. A turd 's as good for a *ſow* as a pancake.

65. Tray aime mieux bran que roſes, *Gall.*

In *ſpace* comes grace.
66. Better *ſpared*, then ill ſpent.
67. *Better* ſpare *at the brim, then at the bottom.*
68. Ever *ſpare* and ever bare.
Spare the rod, &c. *v.* rod.
69. *What the goodwife* ſpares, *the cat eats.*
70. *It's too late to* ſpare *when the bottom is bare.*

70. *Sera in fundo parſimonia*, Seneca Epiſt. 1. Δειλὴ δ' ἐνὶ πυθμένι φειδώ. *Heſiod.*

71. *Spare* to ſpeak, and ſpare to ſpeed. *v.* C. 38. A. 25.
72. Speak *fair and think what you will.*
73. *He that* ſpeaks *laviſhly, ſhall hear as knaviſhly.*

73. *Qui pergit ea quæ vult dicere, ea quæ non vult audiet*, Terent.

74. *Great*

74. *Great* ſpenders *are bad lenders.*
Raiſe no more ſpirits, &c. *v.* ſpirits.

75. *Speak* when you are ſpoke to, come when you are call'd.

76. *Spend* and God will ſend.

76. A qui chapon mange chapon lui vient, *Gall.* He that eats good meat ſhall have good meat.

77. That is well *ſpoken*, that is well taken.

78. *You muſt* ſpoil *before you ſpin.*

78. Sport *is ſweeteſt, when no ſpectatours.*

80. Do not *ſpur* a free horſe.

80. *Non opus admiſſo ſubdere calcar equo*, Ovid.

81. *It's a bad* ſtake, *will not ſtand one year in the hedge.*

82. Standing *pools gather filth. v.* D. 50.

83. He that will *ſteal* an egg, will ſteal an ox.

84. He that will *ſteal* a pin, will ſteal a better thing.

85. *Standers* by, ſee more then gameſters.

85. *Plus in alieno quàm in ſuo negotio vident homines.*

86. When the *ſteed* is ſtoln, the ſtable door ſhall be ſhut. D. 14.

86. Serrar la ſtalla quando s' han perduti i buovi, *Ital.* Il eſt temps de fermer l' eſtable quand les chevaux en ſont alles, *Gall.* (Sat. 13.

Quandoquidem accepto claudenda eſt janua damno, Juven.
Serò clypeum poſt vulnera ſumo, Ovid.

Bleſſed be St *Stephen*, there's no faſt on his even.

87. The *ſtill* ſow eats up all the draff.

88. *Whoſo lacketh a* ſtock, *his gain's not worth a chip.*

89. *Store* is no ſore.

Stretch your arm, &c. *v.* arm.

Strike while the iron, &c. *v.* iron.

90. No *ſtriving* againſt the ſtream.

90. *Contra torrentem niti.*

Stultus ab obliquo qui cùm diſcedere poſſit,
Pugnat in adverſas ire natator aquas, Ov. v. P. 27.

91. After a *ſtorm* comes a calm.

91. Doppo il cattivo ne vien il buon tempo, *Ital.* Apres la pluye vient le beau temps, *Gall.*

92. *That* ſuit *is beſt that beſt fits me.*

93. *No* ſunſhine *but hath ſome ſhadow.*

Put a ſtool in the *ſun*, when one knave riſes another comes.

They that walk much i'th' ſun, will be tann'd at laſt.

94. *Sure* bind ſure find.

94. Bon guet chaſſe mal aventure, *Gall.*

One ſwallow, &c. *v.* one.

95. *No* ſweet *without ſome ſweat.*

95. Null pain ſans peine, *Gall.*

96. *Sweet* meat muſt have ſowre ſauce.

97. He

97. He muſt needs *ſwim*, that 's held up by the chin.

97. Celuy peut hardiment nager à qui l' on ſouſtient le menton, *Gall.*

98. Put not a naked *ſword* in a mad mans hand.

98. *Nè puero gladium.* For they will abuſe it to their own and others harm.

99. *He that ſtrikes with the* ſword, *ſhall be beaten with the ſcabbard.*

100. No *ſport*, no pye.

T.

MAke not thy *tail* broader then thy wings, i. *keep not too many attendants.*

1. *A* tailours *ſhreds are worth the cutting.*
Tales of *Robin Hood*, &c. *v. Robin Hood.*

2. *Good* take heed *doth ſurely ſpeed. v.* H. 31.
A good *tale* ill told, is marr'd in the telling.

3. One *tale* is good till another is told.

4. The greateſt *talkers* are always the leaſt doers.

4. *Non verbis ſed factis opus eſt.*

5. *Nothing dries ſooner then* tears.

5. Niente piu toſto ſe ſecca che lagrime, *Ital.*

He teacheth ill, who teacheth all.

6. *When I've* thatch't *his houſe, he would throw me down.*

6. Ἐδίδαξά σε κωλύσαν καὶ σὺ βυθίσαι με θέλεις. I have taught thee to dive, and thou ſeekeſt to drown me.

7. Set a *thief* to take a thief.

8. All are not *thieves* that dogs bark at.

9. Save a *thief* from the gallows, and he'll be the firſt ſhall cut your throat.

9. Diſpiccha l' impicchato che impicchera poi te, *Ital.* Oſtez un vilain du gibet il vous y mettra, *Gall.*

Give a *thief* rope enough, and he'll hang himſelf.

10. One may *think* that dares not ſpeak.
And it's as uſual a ſaying, Thoughts are free.

10. Humane laws can take no cognizance of thoughts, unleſs they diſcover themſelves by ſome overt actions.

11. *Where ever a man dwells, he ſhall be ſure to have a* thorn-buſh *near his door.*

12. *He that handles* thorns, *ſhall prick his fingers.*

13. *Threatned* folks live long.

14. *Three* may keep counſel, if two be away.

14. The *French* ſay, Secret de Deux ſecret de Dieu, ſecret de trois ſecret de tous.

15. *He that will* thrive, *muſt riſe at five: He that hath* thriven *may lie till ſeven.*

16. *The* thunderbolt *hath but his clap.*

17. Tidings *make either glad or ſad.*

18. Time

18. Time *fleeth away without delay.*

18. *Cito pede præterit ætas.*

19. *A mouſe in* time, *may bite in two a cable.*

20. *Time* and tide tarry for no man.

21. *Time* and ſtraw make medlars ripe.

21. Col tempo & la paglia ſi maturano meſpoli, *Ital.* Avec le temps & la paille l' on meure le meſles, *Gall.*

22. Take *time* when time is, for time will away.

23. Timely *bloſſom timely ripe.*

24. *A* tinkers *budget's full of neceſſary tools.*

25. *Too* much of one thing is good for nothing.

25. Aſſez y a ſi trop n' y a, *Gall. Nè quid nimis.* Μηδὲν ἄγαν. This is an Apophthegme of one of the ſeven wiſe men; ſome attribute it to *Thales* ſome to *Solon. Eſt modus in rebus ſunt, &c.* Hor.

Too too will in two, *Chriſh.*

Touch a gall'd horſe, &c. *v.* gall'd.

26. *He that* travels *far, knows much.*

Tread on a worm, &c. *v.* worm.

27. *There's no* tree *but bears ſome fruit.*

28. *Such as the* tree *is, ſuch is the fruit.*

28. Telle vacine, telle fueille, *Gall.*

29. If you *truſt* before you try, you may repent before you die.

29. Πίστει χρήματ' ὄλεσαι, ἀπιστίᾳ δ' ἐσάωσα. *Theogn.* Therefore it was an ancient precept. Μέμνησο ἀπιστεῖν.

30. In *truſt* is treaſon.

Speak the *truth* and ſhame the Devil.

31. *Truth* may be blamed, but 't ſhall never be ſhamed.

32. *Truth* finds foes where it makes none.

32. *Obſequium amicos, veritas odium parit,* Terent.

33. All *truth* muſt not be told at all times.

33. Tout vray n'eſt pas bon à dire, *Ital.*

34. That is *true* which all men ſay. F. 11.

34. *Vox populi, vox Dei.*

35. Let every *tub* ſtand on it's own bottom. H. 34.

35. Chaſcun ira au moulin avec ſon propre ſac, *Gall.* Every one muſt go to the mill with his own ſack, *i. e.* bear his own burden.

A t---- is as good for a ſow. *v.* ſow.

Where the *Turks* horſe once treads, the graſs never grows.

36. One good *turn* asks another.

36. Qui plaiſir fait plaiſir requiert, *Gall. Gratia gratiam parit.* Χαρις χαριν τικτει, *Sophocl.* He that would have friends, muſt ſhew himſelf friendly. *Fricantem rofrica,* τον ξυοντα ἀντιξυειν. It is meet and comely, juſt and equal to requite kindneſſes, and to make them amends who have deſerved well of us. Mutual offices of love, and alternate help or aſſiſtance, are the fruits and iſſues of true friendſhip.

For one good turn another doth itch, claw my elbow, &c.

37. As good *twenty* as nineteen.

If

If things were to be done *twice*, all would be wiſe.

38. *Two* heads are better then one.

38. Εἷς ἀνὴρ οὐδεὶς ἀνήρ. *Unus vir nullus vir.*

39. *Two* eyes ſee more then one.

39. Deux yeux voyent plus clair qu' un, *Gall. Plus vident oculi quàm oculus.*

Two ill meals, &c. *v.* meals.

40. Between *two* ſtools the breech cometh to the ground.

40. Tener il cul ſu due ſcanni, *Ital.* Il a le cul entre deux ſelles, *or*, Aſſis entre deux ſelles le cul à terre, *Gall.* Tout eſt fait negligemment la ou l' un l' autre s' attend. While one truſts another, the work is left undone.

41. *Two* to one is ods.

41. *Noli pugnare duobus*, Catull. & *Nè Hercules quidem adverſus duos.* It's no uncomely thing to give place to multitude. Hard to reſiſt the ſtrength, or the wit, or the importunity of two or more combin'd againſt one. *Hercules* was too little for the *Hydra* and *Cancer* together.

42. *Two* cats and a mouſe, two wives in one houſe, two dogs and a bone never agree in one.

42. Deux chiens ne s' accordent point à un os, *Gall.*

43. Good riding at *two* anchors men have told, For if one break 'tother may hold.

43. *Duabus anchoris fultus.* Ἐπὶ δυοῖν ὁρμοῖν, *Ariſtid.* Ἀγαθὸν δὲ πλοῦται ἐν χειμερίᾳ νυκτὶ δυᾶς ἐκ νηὸς ἀπωκίμ-

ἀποσκίμφθαι δὺ ἄγκυραι, *Pindar.* It's good in a stormy or winter night, to have two anchors to cast out of a ship.

44. *Two* dogs strive for a bone, and the third runs away with it.

U.

1. HE *that stays in the* valley, *shall never get over the hill.*

2. You cannot make *velvet* of a sows ear.

3. Venture *a small fish to catch a great one.*

3. Il faut hazarder un petit poisson pour prendre un grand, *Gall.*

4. Nothing *venture* nothing have.

4. Chi non s' arrischia non guadagna, *Ital.* Qui ne s' adventure n' a cheval ny mule, *Gall.* *Quid enim tentare nocebit; & Conando Græci Troja potiti sunt.*

5. *Where* vice *is, vengeance follows.*

5. *Rarò antecedentem scelestum deseruit pede pœna claudo,* Horat.

Unbidden guests, &c. *v.* in G.

6. Better be *unborn* then unbred.

7. Make a *vertue* of necessity.

7. Il savio fa della necessita virtu, *Ital.* Τὴν ἀναγκαίαν τύχην τρίβειν, & Ἀναγκαῖο φαγεῖν. *Erasmus* makes to be much of the same sence, That is, to do or suffer that patiently which cannot well be avoided. *Levius fit patientia. Quicquid corrigere est nefas.* Or to do that our selves by

by an act of our own, which we ſhould otherwiſe ſhortly be compelled to do. So the *Abbeys* and *Covents* which reſigned their lands into King *Henry* the eighth his hands, made a vertue of neceſſity.

8. *Ungirt* unbleſt.
9. Better be *unmannerly*, then troubleſome.
10. *Uſe* makes perfectneſs.

10. *Uſus promptos facit.*

11. *Uſe* legs and have legs.
12. Once an *uſe* and ever a cuſtom.
13. *To borrow on* uſury *brings ſuddain beggery.*

13. *Citiùs uſura currit quàm Heraclitus.* The pay days recurre before the creditour is aware. Of the miſchiefs of uſury I need ſay nothing, there having been two very ingenious treatiſes lately publiſhed upon that ſubject, ſufficient to convince any diſintereſſed perſon of the evil conſequences of a high intereſt, and the benefit that would accrue to the common wealth in general, by the depreſſion of intereſt.

W.

1. NO *ſafe* wading *in an unknown water.*
2. *It's not good to* wake *a ſleeping dog*; or *lion.*
3. Good *ware* makes quick markets.

3. *Proba merx facilè emptorem reperit*, Plaut. pœn.

4. *When the* wares *be gone, ſhut up the ſhop windows.*

5. *One*

5. *One cannot live by ſelling* ware *for words.*
6. War *muſt be wag'd by waking men.*
7. Wars *bring ſcars.*
8. *Foul* water *will quench fire.*
9. *Where the* water *is ſhallow, no veſſel will ride.*
10. *It's a great* way *to the bottom of the ſea.*
11. There are more *ways* to the wood then one.
12. The *weakeſt* muſt go to the wall.

12. Les mal veſtus devers le vent, *Gall.* The worſt clothed are ſtill put to the wind-ward.

13. Weak *men had need be witty.*
14. *Wealth* makes worſhip.
The *wearer* beſt knows where the ſhooe, &c. *v.* ſhooe.
15. Never be *weary* of well doing.
It's hard to make a good *web* of a bottle of hay.
Ill weeds grow apace. *v.* in I.
16. One ill *weed* marrs a whole pot of pottage.
17. An ill-ſpun *weft*, will out either now or eft.

17. Weft, *i. e.* web. This is a *Yorkſhire* Proverb.

18. Great *weights* hang on ſmall wires.
19. *Welcome* is the beſt chear.

19. Ξενίων δέ τι δύμῳ ἄειρῳ. *In muneribus res præſtantiſſima mens eſt. Super omnia vultus acceſsêre boni.*

20. That that is *well* done is twice done.
21. *Well* well, is a word of malice, *Cheſh.*

21. In other places, if you ſay *well well*, they will ask, whom you threaten.

22. If

22. If *well* and them cannot, then ill and them can, *Yorkſh.*

23. A *whet* is no let.
Tell me with *whom* thou goeſt, &c. *v.* in G.

24. A *white* wall is a fools paper.

24. Muro bianco carta da matti, *Ital.* Some put this in rhyme; He is a fool and ever ſhall, that writes his name upon a wall.

25. A young *whore* an old ſaint.

26. Once a *whore* and ever a whore.

26. *Qui ſemel ſcurra nunquam paterfamilias,* Cic. orat. *Aliquando qui luſit iterum ludet.*

27. Who ſo blind, as they that *will* not ſee? *v.* in B.

28. Who ſo deaf, as they that *will* not hear?

28. Il n' eſt de pire ſourd que celuy qui ne veut ouïr, *Gall.*

29. He that *will* not when he may, when he wills he ſhall have nay.

30. Nothing is impoſſible to a *willing* mind.
All lay load on the *willing* horſe. *v.* in H.

31. Will *is the cauſe of* Wo.

32. They who cannot as they *will*, muſt will as they may: or muſt do as they can.

32. Chi non puo fare come voglia faccia come puo, *Ital.* and Chi non puo quel che vuol, quel che puo voglia. *Quoniam id fieri quod vis non poteſt, velis id quod poſſis.* Terent. Andria.

33. Puff

33. Puff not againſt the *wind.*

34. It is an ill *wind* blows no body profit.

34. A quelque choſe malheur eſt bonne, *Gall.* Misfortune is good for ſomething.

35. *The* wind *keeps not always in one quarter.*

36. Good *wine* needs no buſh.

36. Al buon vino non biſogna fraſca, *Ital.* A bon vin il ne faut point d' enſeigne, *Gall. Vino vendibili hederâ ſuſpensâ nihil eſt opus.*

37. When the *wine* is in, the wit is out.

37. *In Proverbium ceſſit, Sapientiam vino obumbrari,* Plin. lib. 27. cap. 1.

38. The ſweeteſt *wine*, makes the ſharpeſt vineger.

38. Vineger, *i. e. Vinum acre.* Forte e l' aceto di vin dulce, *Ital. Corruptio optimi eſt peſſima.*

39. *Wink* at ſmall faults.

40. *It's a hard* winter, *when one Wolf eats another.*

40. This is a *French* Proverb, Mauvaiſe eſt la ſaiſon quand un loup mange l' autre.

41. *He that paſſeth a* winters *day, eſcapes an enemy.*

41. This is alſo a *French* Proverb, Qui paſſe un jour d' hyver paſſe un de ſes ennemis mortels.

42. *By* wiſdom *peace, by peace plenty.*

43. Wiſe *men are caught in wiles.*

44. Some

44. Some are *wiſe*, and ſome are otherwiſe.

45. *Send a* wiſe *man of an errand, and ſay nothing to him.*

46. *Wiſhers* and woulders are never good houſeholders.

If wiſhes *were thruſhes, beggers would eat birds.*

47. If *wiſhes* would bide, beggers would ride.

47. Si ſouhaits furent vrais paſtour eaux ſeroyent rois, *Gall.* If wiſhes might prevail, ſhepherds would be kings.

48. I never fared worſe, then when I *wiſh't* for my ſupper.

49. *Wiſh* in one hand and ſh--- in the other, and ſee which will be full firſt.

50. Bought *wit* is beſt.

50. *Duro flagello mens docetur rectiùs.* Σκληρῷ δὲ μάστιξ παιδαγωγεῖ καρδίαν, *Nazianz.* Παθήματα μαθήματα, *Nocumenta documenta. Galeatum ſerò duelli pœnitet.*

51. *Wit* once bought, is worth twice taught.

52. A *Wonder* laſts but nine days.

53. A *word* is enough to the wiſe.

53. A buon intenditor poche parole, *Ital.* A bon entendeur il ne faut que demye parole, *Gall.* So the *Italians* ſay, A few words; we ſay one word; and the *French* ſay, half a word is enough to the underſtanding and apprehenſive.

54. *Words* are but wind, but blows unkind.

54. Κυφότατον πρᾶγμα λόγος.

55. Fair *words* make fools fain, *i. e.* glad.

55. Douces promeſſes obligent les fols, *Gall.*

56. Fair

56. Fair *words* butter no parſnips.

56. *Re opitulandum non verbis.*

57. Good *words* coſt nought.

58. *Good* words *cool more then cold water.*

59. *Soft* words *hurt not the mouth.*

59. Douces *or* belles paroles ne ſcorchent pas la langue, *Gall.* Soft words ſcald not the tongue.

60. Soft *words* break no bones.

61. *Soft* words *and hard arguments.*

62. More *words* then one go to a, &c. *v.* in B.
An honeſt mans word is as good, &c. *v.* in H.

63. *Many* words *hurt more then ſwords.*

64. An ill *workman* quarrels with his tools.

64. Meſchant ouvrier ja ne trouvera bons outils, *Gall.*

65. The better *workman* the worſe husband.

65. Though this be no Proverb, yet it is an obſervation generally true (the more the pity) and therefore, as I have found it, I put it down.

66. All *work* and no play, makes Jack a dull boy.

67. The *world* was never ſo dull, but if one will not another will.

68. It's a great journey to the *worlds* end.

69. I wote well how the *world* wags, he is moſt lov'd that hath moſt bags.

69. Τῶν ἐυτυχέντων πάντες εἰσὶ συγγενεῖς. *Felicium multi cognati.* It was wont to be ſaid, *Ubi amici ibi opes,* but now

it may (as *Eraſmus* complains) well be invented, *Ubi opes ibi amici.*

70. Tread on a *worm* and it will turn.

70. *Habet & muſca ſplenem.* Ἔνεστι καὶ μύρμηκι καὶ σίφωνι χολή· *Ineſt & formicæ & ſerpho bilis.* The meaneſt or weakeſt perſon is not to be provoked or deſpiſed. No creature ſo ſmall, weak or contemptible, but if it be injured and abuſed, will endeavour to revenge it ſelf.

71. Every thing is the *worſe* for the wearing.

72. He that *worſt* may, ſtill holds the candle.

72. Au plus debile la chandelle a la main, *Gall.*

73. The *worth* of a thing, is beſt known by the want.

73. Bien perdu bien connu, *or,* Choſe perduë eſt lors connue, *Gall.* Vache ne ſçait que vaut ſa queüe juſques a ce qu' elle l' ait perduë. The cow knows not what her tail is worth, till ſhe hath loſt it.

74. He that *wreſtles* with a t-- is ſure to be beſh-- whether he fall over or under.

74. That is, he that contends with vile perſons, will get nothing but a ſtain by it. One cannot touch pitch without being defiled.

75. A *Wooll-ſeller* knows a wooll-buyer, *Yorkſh.*

Y.

1. AS ſoon goes the *young* lambs skin to the market, as the old ews.

1. Auſſi toſt meurt veau comme vache, *Gall.* Coſi toſto muore il capretto come capra, *Ital.*

2. *Young* men think old men fools, and old men know young men to be ſo.

2. This is quoted by *Camden*, as a ſaying of one Doctour *Metcalf*. It is now in many peoples mouths, and likely to paſs into a Proverb.

3. A *young* ſaint an old Devil.

3. De jeune Angelote vieux diable, *Gall. A Tarteſſo ad Tartarum.*

4. A *young* ſerving-man an old begger. *v.* in S.
5. A *young* whore an old ſaint. *v.* in W.
6. *Young* men may die, but old men muſt. *v.* in O.
7. If *youth* knew what age would crave, it would both get and ſave.

Proverbial Phraſes and forms of ſpeech that are not entire Sentences.

A.

1. TO bring an *Abbey* to a Grange.

1. To bring a noble to ninepence. We ſpeak it of an unthrift.

2. To commit as many *abſurdities* as a clown in eating of an egg.

3. *Afraid* of far enough. *Cheſh.*

3. Of that which is never likely to happen.

4. *Afraid* of him that died laſt year. *Cheſh.*

5. *Afraid* of his own ſhadow.

6. More *afraid* then hurt.

7. They *agree* like cats and dogs.

8. They *agree* like harp and harrow.

8. In the ſame ſence with the precedent. Why *harp* and *harrow* I know not, unleſs becauſe they begin with the ſame letter.

9. They *agree* like bells, they want nothing but hanging.

10. He 's paced like an *Alderman.*
11. The caſe is *alter'd*, quoth *Ployden.*

11. *Edmund Plowden* was an eminet common Lawyer in Queen *Eliſabeths* time; born at *Plowden* in *Shropſhire*, of whom *Camden* gives this character. *Vita integritate inter homines ſuæ profeſſionis nulli ſecundus.* Eliſabeth. *An.* 1584. And Sr *Edward Coke* calls him the oracle of the common Law. The Proverb is uſually applied to ſuch Lawyers or others, who being corrupted with larger fees, ſhift ſides and pretend the caſe is altered; ſuch as have *Bovem in lingua.* Some make this the occaſion of the Proverb: *Plowden* being asked by a neighbour of his, what remedy there was in Law againſt ſome hogs that treſpaſſed his ground, anſwered, he might have very good remedy; but the other replying, that they were his hogs, nay then (quoth he) the caſe is alter d.

12. To *angle* with a ſilver hook.
13. If you be *angry*, you may turn the buckle of your girdle behind you.
14. To cut large ſhives of *another* mans loaf.
15. To cut large thongs of *another* mans leather.

14, 15. *De alieno co io liberalis.* Del cuoio d' altri ſi fanno le correggе larghe, *Ital.* Il coupe large courroye du cuir d' autruy, *Gall.* It may paſs for a ſentence thus, Men cut large ſhives of others loaves. This ſhould ſeem to be alſo a *Dutch* Proverb. For *Eraſmus* ſaith, *Circumfertur apud noſtratium vulgus non abſimile huic proverbium, Ex alieno tergore lata ſecari lora.*

16. *Arſy* verſy.
17. To *anſwer* one in his own language.
18. A pretty fellow to make an *axle-tree* for an oven. *Cheſh.*

1. He

B.

1. HE knows not a B from a *Battledoor.*
2. His *back* is broad enough to bear jeſts.
3. My Lord *Baldwin*'s dead. *Suſſex.*

3. It is uſed, when one tells that for news which every body knows. A *Suſſex* Proverb. But who this Lord *Baldwin* was, I could not learn there.

4. You'll not believe he 's *bald*, till you ſee his brains.
5. Never a *barrel* better herring.
6. *Bate* me an ace, quoth *Bolton.*

6. Who this *Bolton* was I know not, nor is it worth the enquiring. One of this name might happen to ſay, *Bate me an ace*, and for the coincidence of the two firſt letters of theſe two words *Bate* and *Bolton*, it grew to be a Proverb; we have many of the like original, as *Sup Simon*, &c. There goeth a ſtory of Queen *Eliſabeth*, that being preſented with a collection of *Engliſh* Proverbs, and told by the Authour, that it contained all the *Engliſh* Proverbs, nay replied ſhe, *Bate me an ace, quoth* Bolton; which Proverb being preſently looked for, happened to be wanting in his collection.

7. You dare as well take a *Bear* by the tooth.
8. If it were a *Bear* it would bite you.
9. Are you there with your *Bears?*
10. To go like a *Bear* to the ſtake.
11. He hath as many tricks as a dancing *Bear.*
12. If that the courſe be fair, again and again, quoth *Bunny* to his *Bear.*

13. I *bear* him on my back.

13. That is, I remember his injuries done to me with indignation and grief, or with a purpoſe of revenge.

14. To *bear* away the bell.

15. Better *believe* it, then go where it was done to prove it.

15. Voglio piu toſto crederlo che andar à cercarlo, *Ital.*

16. You'll ſcratch a *begger* before you die.

16. Meaning himſelf.

17. The *belly* thinks the throat cut.

18. To have the *bent* of ones bow.

19. *Between* hawk and buzzard.

20. To look as *big*, as if he had eaten bull beef.

21. To *bite* upon the bridle.

21. That is, to fare hardly, to be cut ſhort, or ſuffer want, for a horſe can eat but ſlowly when the bridle is in his mouth; or elſe to fret and ſwell and diſquiet himſelf with anger. *Frena mordere* in Latine hath a different ſence, *i. e.* to reſiſt thoſe who have us in ſubjection; as an unruly horſe gets the bridle between his teeth, or as a dog bites the ſtaff you beat him with. *Statius* uſeth it in a different ſence, *viz.* to ſubmit to the conquerour and take patiently the bridle in ones mouth; *Subiit leges & frena momordit.*

22. *Bill* after helve.

23. Though I be *bitten*, I am not all eaten.

24. To waſh a *Blackmore* white.

24. *Æthiopem lavare* or *dealbare.* To waſh, &c. *Æthiopem σμήχειν* or *λευκαίνειν.*

25. As

25. As the *blindman* ſhot the crow.
26. To make a *bolt* or a ſhaft of a thing.
27. There 's a *bone* for you to pick.
28. You ſeek a *brack* where the hedge is whole.
29. *Brackley* breed, better to hang then feed.

29. *Brackley* is a ſmall decayed market-town and borough in *Northamptonſhire*, which abounding with poor, and troubling the Countrey about with beggers, came into diſgrace with its neighbours. I hear that now that this place is grown induſtrious and thriving, and endeavours to wipe off this ſcandal.

30. His *brains* are addle.
31. He knows which ſide his *bread* is butter'd on.
32. 'T would make a horſe *break* his bridle, or a dog his halter.
33. One may as ſoon *break* his neck, as his faſt there.
34. *Break* my head and bring me a plaiſter.
35. Spare your *breath* to cool your pottage.
36. His *breech* makes buttons.

36. This is ſaid of a man in fear. We know vehement fear cauſes a relaxation of the *Sphincter ani* and unvoluntary dejection. Buttons, becauſe the excrements of ſome animals are not unlike buttons or pellets, as of ſheep, hares, &c. Nay they are ſo like that they are called by the ſame name. This figure they get from the cells of the colon.

37. As they *brew*, e'en ſo let them bake.

37. *Tute hoc intriſti, tibi omne exedendum eſt*, Terent Phorm.

38. He hath brought up a *bird* to pick out his own eyes.

38. Κριὸς τροφεῖα ἀπέτισε.

39. To leave one in the *briers* [or ſuds]

40. The *butcher* look't for his knife, when he had it in his mouth.

41. To *build* caſtles in the air.

41. Far caſtelli in aria, *Ital.*

42. *Buſh* natural, more hair then wit.

43. No *butter* will ſtick to his bread.

44. To *buy* and ſell and live by the loſs.

45. To be *bought* and ſold in a company.

46. His *brains* will work without barm. *Yorkſh.*

47. She hath *broken* her elbow at the Church-door. *Cheſh.*

47. It is ſpoken of a houſewively maid that grows idle after marriage.

48. True *blue* will never ſtain.

48. *Coventry* had formerly the reputation for dying of blues; inſomuch that true blue became a Proverb to ſignifie one that was always the ſame and like himſelf.

49. He hath good *blood*, if he had but groats to him. *Cheſh.*

49. Good parentage if he had but wealth. Groats are great oatmeal, of which they are wont to make black puddings.

C.

1. YOur *cake* is dough.
2. *His* candle *burns within the ſocket.*

2. That is, he is an old man. Philoſophers are wont to compare mans life to the burning of a lamp, the vital heat always preying upon the radical moiſture, which when it is quite conſumed a man dies.

3. If his *cap* be made of wooll.

3. In former times when this Proverb firſt came in uſe, men generally wore caps: hats were a thing hardly known in *England*, much leſs hats made of Rabbets or Bevers furr. Capping was then a great trade, and ſeveral ſtatutes made about it. So that if his cap were made of wooll was as much to ſay as moſt certainly, As ſure as the clothes on his back.

4. He *carries* fire in one hand and water in the other.

4. *Alterâ manu fert aquam, alterâ ignem.* Τῇ μὲν ὕδωρ φορεῖ, &c. *Plutarch.* Il porte le feu & l eau, *Gall. Alterâ manu fert lapidem, alterâ panem oſtentat,* Plaut.

5. To *carry* coals to *Newcaſtle.*

5. *Soli lumen mutuari: cœlo ſtellas; rana aquam. Crocum in Ciliciam ubi ſc. maximè abundat: Noctuas Athenas.* Porter des fueilles au bois, *Gall.*

6. To ſet the *cart* before the horſe.

6. *Currus bovem trahit.* Metter il carro inanzi a i buoi, *Ital.* La charruë va devant les boeufs.

7. They may *caſt* their caps at him.

7. When two or more run together, and one gets ground, he that is caſt and deſpairs to overtake, commonly caſts his hat after the formoſt, and ſo gives over the race. So that to caſt their caps at one, is to deſpair of catching or overtaking him.

8. Before the *cat* can lick her ear.

9. They are not *catercouſins*.

10. You ſhall have that the *cat* left i'th' malt-heap.

11. That *char* is char'd (as the good wife ſaid when ſhe had hang'd her husband).

11. A char in the northern dialect is any particular buſineſs, affair or charge, that I commit to or intruſt another to do. I take it to be the ſame with charge κατ' Ἀποκοπὴν.

12. To *chew* the cud upon a thing.

12. *i. e.* To conſider of a thing, to revolve it in ones mind: to ruminate, which is the name of this action, is uſed in the ſame ſence both in Latine and Engliſh.

13. *Children* to bed and the gooſe to th'fire.

13. I cannot conceive what might be the occaſion, nor what is the meaning of this ſaying. I take it to be ſenſeleſs and nugatory.

14. A *chip* of the old block.

14. *Patris eſt filius*. He is his fathers own ſon: taken always in an ill ſence.

15. Like a *chip* in a pottage pot, doth neither good nor harm.

16. To

16. To *clip* ones wings.

16. *Pennas incidere alicui.*

17. To ſet *cock* on hoop.

17. This is ſpoken of a prodigal, one that takes out the ſpigget and lays it on the top of the barrel, drawing out the whole veſſel at once without any intermiſſion.

18. To have a *colts* tooth in ones head.

18. It is uſually ſpoken of an old man that is wanton and petulant.

19. To cut ones *comb.*

19. As is uſually done to cocks when gelded.

20. *Come* and welcome, go by and no quarrel.

21. *Command* your man, and do't your ſelf.

22. Ask my *companion* if I be a thief.

23. To outrun the *conſtable.*

23. To ſpend more then ones allowance or income.

24. *Cook-ruffian*, able to ſcald the Devil in his feathers.

25. To take *counſel* of ones pillow.

25. La nuict donne conſeil, *Gall. Noctu urgenda conſilia. Indè nox* Ἐυφρόνη *dicitur, ὅτι τὸ φρονεῖν τότε μάλιστα τοῖς ἀνθρώποις ἐγγίνεται.*

26. What is got in the *county*, is loſt in the hundred.

26. What is got in the whole ſum is loſt in particular reckonings; or in general, What is got one way, is loſt another.

27. *Court*

27. *Court* holy-water.

27. Eau beniſte de la cour, *Gall.*

28. One of the *court*, but none of the counſel.

29. All the *craft* is in the catching.

30. To ſpeak as though he would *creep* into ones mouth.

31. He hath never a *croſs* to bleſs himſelf withall.

32. To have *crotchets* in ones crown.

33. Here's a great *cry* and but a little wool, (as the fellow ſaid, when he ſhear'd his hogs.)

33. Aſſai romor & poca lana, *Ital.*

34. I have a *crow* to pluck with you.

35. To lay down the *cudgels*.

36. To be beſide the *cuſhion*.

36. *Aberrare à janua.*

37. To *curſe* with bell, book and candle.

38. To ſtand for a *cypher*.

D.

1. TO be at *daggers* drawing.

2. To look as though he had ſuck't his *dam* through a hurdle.

3. To *dance* to every mans pipe or whiſtle.

4. To burn *daylight*.

5. *Dead*

5. *Dead* in the neſt.
6. To *deal* fools dole.

6. To deal all to others and leave nothing to himſelf.

7. Good to ſend on a *dead* bodies errand.

7. Tu fareſti bon da mandur per la morte, *Ital.*

8. To work for a *dead* horſe.

8. To work out an old debt, or without hope of future reward.

9. If thou hadſt the rent of *Dee* mills, thou would'ſt ſpend it. *Cheſh.*

9. *Dee* is the name of the river on which the city *Cheſter* ſtands: the mills thereon yield a very great annual rent.

10. As *demure* as if butter would not melt in his mouth.
11. To get by a thing as *Dickſon* did by his diſtreſs.

11. That is, over the ſhoulders, as the vulgar uſually ſay. There is a coincidence in *Dickſon* and diſtreſs, otherwiſe who this *Dickſon* was I know not.

12. To lay a thing in ones *diſh*.
13. To play the *Devil* i'th' bulmong.
14. If the *Devil* be a vicar, thou wilt be his clerk.
15. *Do* and undo, the day is long enough.
16. To play the *dog* in the manger, not eat your ſelf, nor let any body elſe.

16. Ἀλλὰ τὸ τῆς κυνὸς πιεῖς τῆς ἐν τῇ φάτνῃ κατακει-

κατακειμένης, ἢ ὅτε αὐτὴ τῆς κεφαλῆς ἐδίει, ὅτε τῷ ἵππῳ δυναμένῳ σαγῆν ἐπιτίθει, Lucian. *Canis in præſepi.* E come il cane del ortolano, che non mangia de canoli egli & non ne laſcia mangiar altri, *Ital.* Like the gardners dog who will not eat the coleworts himſelf, nor ſuffer others.

17. *Dogs* run away with whole ſhoulders.

17. Not of mutton, but their own, ſpoken in deriſion of a miſers houſe.

18. A *dogs* life, hunger and eaſe.

19. To *dote* more on't, then a fool on his bable.

20. You need not *doubt*, you are no Doctour.

21. To *dream* of a dry ſummer.

22. To *dine* with *Duke Humphrey.*

22. That is, to faſt, to go without ones dinner. This *Duke Humphrey* was uncle to King *Henry* the ſixth, and his Protectour during his minority, Duke of *Gloceſter*, renowned for hoſpitality and good houſe-keeping, and commonly called the good Duke of *Gloceſter.* Thoſe were ſaid to dine with *Duke Humphrey*, who walked out dinner-time in the body of Saint *Pauls*; becauſe it was believed the Duke was buried there. But (ſaith Dr *Fuller*) that ſaying is as far from truth as they from dinner, even twenty miles off: ſeeing this Duke was buried in the Church of Saint *Albans*, to which he was a great benefactour.

23. To take things in *dudgeon*: or wear a dudgeon dagger by his ſide.

1. To

E.

1. TO fall together by the ears.
2. In at one *ear* and out at t' other.

2. Dentro da un orecchia & fuora dall altra, *Ital.*

3. To *eat* ones words.
4. He could *eat* my heart with garlick.

4. That is, he hates me mortally. So we know some of the *Americans* feast upon the dead carcasses of their enemies.

5. Neither good *egg* nor bird.
6. You come with your five *eggs* a penny, and four of them be rotten.
7. There is as much hold of his word, as of a wet *eel* by the tail.

7. Ἀπ' οὐρᾶς τὴν ἔγχελυν ἔχεις.

8. To smell of *elbow* grease.

8. *Lucernam olere.*

9. *Elden* hole needs filling. *Darbysh.*

9. Spoken of a lier. Elden-hole is a deep pit in the Peak of *Darbyshire* without water, fathomless the bottom; as they would make us believe.

10. To make both *ends* meet.
11. To have the better *end* of the staff.
12. He 'll have *enough* one day, when his mouth is full of moulds.
13. A sleeveless *errand.*

14. Find

14. Find you without an *excuſe*, and find a hare without a muſe.

14. *Vias novit quibus effugit Eucrates.* This *Eucrates* was a miller in *Athens*, who getting ſhare in the government of the common-wealth, was very cunning in finding out ſhifts and evaſions to excuſe himſelf from doing his duty.

F.

1. TO ſet a good *face* on a thing.

1. Faire bonne mine, *Gall.*

2. To come a day after the *fair.*

2. Κατόπιν τῆς ἑορτῆς ἦκες. *Poſt feſtum veniſti*, Plat. *in* Georg.

3. *Fall* back, fall edge.
4. *Farewel* and be hang'd, friends muſt part.
5. *Farewel* froſt, nothing got nor nothing loſt.
6. He thinks his *fart* as ſweet as musk.
7. He *farts* frankincenſe.

7. This is an ancient Greek Proverb, Φίλαυτον λίβανωτόν. Self-love makes even a mans vices, infirmities and imperfections to pleaſe him. *Suus cuique crepitus bene olet.*

8. All the *fat* is i'th' fire.
9. To *feather* ones neſt well.
10. Better *fed* then taught.
11. All *fellows* at foot-ball.

11. If gentlemen and perſons ingenuouſly educated, will mingle

mingle themſelves with ruſticks in their rude ſports; they muſt look for uſage ſutable to, or rather courſer then others.

12. To come to *fetch* fire.
13. Go *fiddle* for ſhives among old wives.
14. *Fight* dog fight bear.

14. *Nè depugnes in alieno negotio.*

15. To *fight* with ones own ſhadow.

15. Σκιαμαχεῖν. To fight with ſhadows, to be afraid of his own fancies, imagining danger or enemies, where there are none.

16. To *fill* the mouth with empty ſpoons.
17. To have a *finger* ith' pie.
18. He hath more in 's little *finger*, then thou in thy whole body.
19. To put ones *finger* i'th' fire.

19. *Prudens in flammam nè manum injicito*, Hieron. So it is, Put not your finger needleſly in the fire. Meddle not with a quarrel voluntarily, wherein you need not be concern'd.

20. To foul ones *fingers* with.
21. To have a thing at ones *fingers* end.

21. *Scire tanquam ungues digitoſque.*

22. His *fingers* are lime-twigs.

22. Spoken of a thieviſh perſon.

23. All *fire* and tough.

24. To

24. To go through *fire* and water.

24. Probably from the two kinds of Ordeal, by fire and water.

25. To add fuel to the *fire.*

25. *Oleum camino addere.*

26. All is *fiſh* that comes to net.

27. You *fiſh* fair and catch a frog.

28. Neither *fiſh* nor fleſh, nor good red herring.

29. I have other *fiſh* to fry.

30. It's the faireſt *flower* in his crown or garden.

31. To give one a *flap* with a foxes tail.

31. That is, to cozen or defraud.

32. To ſend one away with a *flea* in his ear.

32. Io gli ho meſſo un pulce nel orecchio, *Ital.* It is not eaſie to conceive by them, who have not experienced it, what a buzzing a flea will ſeem to make there.

33. To *fly* at all game.

34. The vicar of *fools* is his ghoſty father.

35. Too *free* to be fat.

36. He may even go write to his *friends.*

36. We ſay it of a man when all his hopes are gone.

37. To *fry* in his own greaſe.

38. Out of the *frying* pan into the fire.

38. Cader della padella nelle bragie, *Ital.* Saulter de la poile & ſe jetter dans les braiſes, *Gall. De fumo in flammam* (which *Ammianus Marcellinus* cites, as an ancient Proverb hath the ſame ſence. *Evitatâ Charybdi in Scyllam incidere.*

39. You are never well *full* nor faſting.

1. To

G.

1. TO *gape* for a benefice.
2. All your *geeſe* are ſwans.

2. *Suum cuique pulchrum.*

3. You 're a man among the *geeſe*, when the gander 's away. *Cheſh.*
4. To *get* over the ſhoulders.
5. All that you *get* you may put in your eye, and ſee never the worſe.
6. He beſtows his *gifts*, as broom doth honey.
7. I thought I would *give* him one, and lend him another.

7. *i. e.* I would be quit with him.

8. Out of *Gods* bleſſing into the warm ſun.

8. *Ab equis ad aſinos.*

9. *Go* forward and fall, go backward and marr all.

9. *A fronte præcipitium, à tergo lupi.* Equally dangerous to proceed or go back.

10. I'll *go* twenty miles on your errand firſt.
11. To give one as *good* as he brings, or his own.

11. *Qui quæ vult dicit, quæ non vult audiet,* Terent. *Ut ſalutâris ità reſalutaberis.*

12. To come from little *good*, to ſtark nought.

12. *Ab equis ad aſinos. Mandrabuli in morem. Mandrabulus* finding gold mines in *Samos*, at firſt offered and gave to *Juno* a golden ram, afterward a ſilver one, then a ſmall one of braſs, and at laſt nothing at all.

13. I'll do my *good* will, as he ſaid that threſh't in his cloke.

14. He did me as much *good*, as if he had piſt in my pottage.

15. To brag of many *goodmorrows*.

16. A *gooſe* cannot graze after him.

17. He hopes to eat of the *gooſe* ſhall graze on your grave.

18. Steal my *gooſe*, and ſtick me up a feather.

19. He cannot ſay ſhooh to a *gooſe*.

20. All is not *goſpel* comes out of his mouth.

21. } Teach your *grandame* } to grope her ducks.
22. } } to ſup ſowre milk.

21. *Aquilam volare, Delphinum natare doce.* Il ne faut appſendre aux poiſſons à nager, *Gall.* You muſt not teach fiſh to ſwim. Teach me to do that I know how to do much better then your ſelf. *Teach your father to beget children.*

23. To *greaſe* a fat ſow on the A--

23. On ne doit pas à gras porceau le cul oindre, *Gall.*

24. To *greaſe* a man i'th' fiſt.

24. That is to put money in his hand, to fee or bribe him.

25. It goeth againſt the *grain*.

26. I'll either *grind* or find.

27. All brings *griſt* to your mill.

1. To

H.

1. TO be *hail* fellow well met with one.
2. It goes againſt the *hair*.
3. To take a *hair* of the ſame dog.

3. *i. e.* To be drunk again the next day.

4. You *halt* before you are lame.
5. To make a *hand* of a thing.
6. To live from *hand* to mouth.

6. *In diem vivere*: or as *Perſius*, *Extempore vivere*.

7. Two *hands* in a diſh, and one in a purſe.
8. To have his *hands* full.

8. I'ay aſſez à faire environ les mains, *Gall.*

9. To *hang* ones ears.

9. *Demitto auriculas ut iniquæ mentis aſellus*, Horat.

10. To catch a *hare* with a taber.

10. On ne prend le lievre au tabourin, *Gall.* One cannot catch a hare with a tabret.

11. Set the *hares* head againſt the gooſe giblets.

11. That is, balance things, ſet one againſt another.

12. It's either a *hare* or a brake-buſh.

12. Γλοῖον ἢ χυτῆ. *Aut navis aut galerus.* Something if you knew what.

13. To make a long *harveſt* of a little corn.
14. To be out of *harms* way.
15. To be as good eat *hay* with a horſe.
16. To have ones *head* under his girdle.
17. To *harp* upon the ſame ſtring.

17. *Eandem cantilenam recinere: & eâdem chordâ aberrare,* Horat.

18. To *hear* as hogs do in *harveſt*, or with your harveſt-ears.
19. He 's drinking at the *harrow*, when he ſhould be following the plow.
20. He is none of the *haſtings*.

20. Spoken of a ſlow perſon. There is an *æquivoque* in the word *Haſtings*, which is the name of a great family in *Leiceſterſhire*, which were Earls of *Huntington*.

21. Too *haſty* to be a pariſh clerk.
22. He cannot *hear* on that ear.
23. He may be *heard* where he is not ſeen.
24. His *heart* fell down to his hoſe or heels.
25. *Hell* is broken looſe with him.
26. Harrow or rake *hell*, and ſcum the Devil.
27. To *help* at a dead lift.
28. To throw the *helve* after the hatchet.

28. *Ad perditam ſecurim manubrium adjicere.*

29. To fiſh for a *herring* and catch a ſprat.
30. To be *high* in the inſtep.
31. To *hit* the nail o'th' head.

31. Toucher au blanc, *Gall.* To hit the white.

32. To

32. To *hit* the bird o'th' eye.

33. To *hold* with the hare, and run with the hound.

33. Not much unlike hereto is that Latine one, *duabus ſellis ſedere*, i. e. *intertarum eſſe partium & ancipiti fide ambabus ſervire velle. v.* Eraſm. *Laberius Mimus* choſen into the Senate by *Caſar*, coming to ſit down by *Cicero*, he refuſing him, ſaid I would take you in, did we not ſit ſo cloſe [*niſi anguſtè ſederemus*] reflecting upon *Caſar*, who choſe ſo many into the Senate, that there was ſcarce room enough for them all to ſit. *Laberius* replied, but you were wont to ſit upon two ſtools [*duabus ſellis ſedere*] meaning to be on both ſides.

34. *Hobſons* choice.

34. A man is ſaid to have *Hobſons* choice given him, when he muſt either take what is left him, or chooſe whether he will have any part or no. This *Hobſon* was a noted Carrier in *Cambridge* in King *James* his time, who raiſed himſelf to a great eſtate, and did much good in the Town, relieving the poor, and building a publick Conduit in the Market-place.

35. To bring ones *hogs* to a fair market.

36. He 's all *honey* or all t---

37. { As *honeſt* } a man as ever brake bread.
{ } as ever trode on ſhooe leather.

38. An *honeſt* man and a good bowler.

39. By *hook* or by crook.

39. *Quo jure quâque injuriâ*, Terent. Soit à droit ou a tort, *Gall.*

40. They cannot ſet their *horſes* together.

41. He hath good skill in *horſe*-fleſh, to buy a gooſe to ride on.

42. To throw the *houſe* out at the windows.

43. To bring an old *houſe* on ones head.
44. To dine with Duke *Humphrey*, *v.* in D.

I.

1. TO be *Jack* on both ſides.

1. Ἀλλοπρόσαλλος. A turncoat, a weather-cock.

2. To play the *Jack* with one.
3. To break the *ice*.

3. Romper il giaccio, *Ital.* *Scindere glacicm.* To begin any hazardous or difficult thing.

4. Sick of the *idles*.
5. Give him an *inch*, and he 'll take an ell.

K.

1. I'll make one (quoth *Kirkham*) when he danc't in his clogs. *Cheſh.*
2. To lay the *key* under the threſhold.
3. To *kill* with kindneſs.

3. So the ape is ſaid to ſtrangle her young ones by embracing and hugging them. And ſo may many be ſaid to do, who are ſtill urging their ſick friends to eat this and that and t'other thing, to clog their ſtomacks and add fuel to their diſeaſes.

4. It comes by *kind*, it coſts him nothing. Kin Kam.

5. Kim

5. Kim kam.
6. Neither in *Kent* nor Chriſtendom.

6. That is, our *Engliſh* Chriſtendom, of which *Kent* was firſt converted to the faith; as much to ſay, as *Rome* and all *Italy*, or the firſt cut and all the loaf beſides: not by way of oppoſition, as if *Kent* were no part of Chriſtendom, as ſome have underſtood it.

7. Whoſoever is *king*, thou wilt be his man.
8. You 'ld *kiſs* my a--- before my breeches be down.
9. *Kit* after kind.

9. A chip of the old block. Qui naiſt de geline il aime à grater, *Gall.* He was born of a hen, loves to be ſcraping.

10. *Kit*-careleſs, your a--- hangs by trumps.
11. As very a *knave* as ever piſt.
12. He tied a *knot* with his tongue, that he can't untie with all his teeth.
13. To *know* one from a black ſheep.
14. To *know* one as well as the begger knows his diſh.
15. Better *known* then truſted.

L.

1. TO have nothing but ones *labour* for ones pains.

1. Avoir l'aller pour le venir, *Gall.* To have ones going for ones coming.

2. At *latter* Lammas.

2. *Ad Græcas calendas, i. e.* never.

3. Help the *lame* dog over the ſtile.
4. He was *lap't* in his mothers ſmock.
5. To *laugh* in ones face, and cut his throat.
6. To *laugh* in ones ſleeve.
7. He can *laugh* and cry and both in a wind.
8. He'll go to *Law*, for the wagging of a ſtraw.
9. To have the *Law* in ones own hand.
10. To *leap* over the hedge, before you come at the ſtile.
11. To have the *length* of ones foot.
12. To *lick* ones ſelf whole again.
13. To *lick* honey through a cleft ſtick.
14. To *lie* as faſt as a dog can lick a diſh.
15. To ſtand in ones own *light*.
16. *Like* me, God bleſs the example.
17. If the *lions* skin cannot, the foxes ſhall.

17. *Si leonina pellis non ſatis eſt, aſſuenda vulpina.* Coudre le peau de regnard a celle du lion, *Gall.* To attempt or compaſs that by craft, which we cannot obtain by force. *Dolus an virtus quis in hoſte requirit.*

18. To ſend by Tom *Long* the carrier.
19. To *looſe* ones longing.
20. As good *loſt* as found.
21. { He'll not *loſe* } { the droppings of 's noſe. / the pairing of 's nails. }
22. To *love* one as the Devil loves holy-water, or as the cat loves muſtard.
23. See for your *love*, and buy for your money.

1. *Madge*

M.

1. M*Adge* good-cow, gives a good pail of milk, and then kicks it down with her foot.

2. To correct the *Magnificat*.

2. *i. e.* To correct that which is without any fault or errour. *Magnificat* is the Virgin *Mary's* hymn, *Luke* 1. So called from the first word of it, which is *Magnificat*, as the other hymns are called, *Benedictus*, and *Nunc dimittis*, & *Te Deum*, &c. for the same reason.

3. For my peck of *malt*, set the kiln on fire.

3. This is used in *Cheshire* and the neighbour countreys. They mean by it, I am little concern'd in the thing mentioned, I care much come on it what will.

4. One lordship is worth all his *manners*.

5. You know good *manners*, but you use but a few.

6. To miss his *mark*.

6. *Aberrare à scopo, non attingere scopum*, or *extra scopum jaculari*.

7. The gray *mare* is the better horse.

7. *i. e.* The woman is master, or as we say, wears the breeches.

8. Much *matter* of a wooden platter.

8. Δεινὰ περὶ φακῆς. *Mira de lente*, A great stir about a thing of nothing.

9. One

9. One may know your *meaning* by your gaping.
10. You *meaſure* every ones corn by your own buſhel.

10. Tu miſuri gli altri col tuo paſſetto, *Ital.*

11. To bring *meat* in its mouth.
12. *Meddle* with your old ſhooes.
13. I cry you *mercy*, I took you for a joyn'd ſtool.
14. To ſpend his *Michaelmas* rent in midſummer moon.
15. Either by *might* or by ſleight.
16. *Mock* not (quoth *Montford*) when his wife call'd him cuckold.
17. To have a *moneths* mind to a thing.

17. In ancient wills, we find often mention of a moneths mind, and alſo of a years mind and a weeks mind. The meaning was, becauſe the party deceaſed, uſed to appoint a ſecond leſſer funeral ſolemnity for remembrance of him, at thoſe times.

18. Tell me the *moon* is made of a green cheeſe.

18. *Quid ſi cælum ruat?*

19. To ſhape a coat for the *moon*.
20. To make a *mountain* of a mole-hill.

20. *Arcem ex cloaca facere, ex elephanto muſcam.*

21. To ſpeak like a *mouſe* in a cheeſe.
22. You 'ſt have his *muck* for his meat.

N.

1. I Took him *napping*, as *Moſs* took his mare.

1. Who this *Moſs* was is not very material. I ſuppoſe ſome ſuch man might find his mare dead, and taking her to be onely a ſleep might ſay, Have I taken you napping?

2. To ſeek a *needle* in a bottle of hay.
3. I may ſee him *need*, but I 'll not ſee him bleed.

3. Parents will uſually ſay this of prodigal or unduriful children; meaning, I will be content to ſee them ſuffer a little hardſhip, but not any great calamity.

4. As much *need* on 't, as he hath of the pip, or of a cough.
5. Tell me *news*.
6. More *nice* then wiſe.
7. To bring a *noble* to ninepence, and ninepence to nothing. A. 1.

7. Il fait de ſon teſton ſix ſols, *Gall.*

8. He hath a good *noſe* to make a poor mans ſow.
9. To hold ones *noſe* to the grindſtone.
10. To follow ones *noſe*.
11. To lead one by the *noſe*.

11. Menar un per il naſo, *Ital.* τῆς ῥινὸς ἕλκειν. This is an ancient Greek Proverb. *Eraſmus* ſaith, the *Metaphor* is taken from *Buffles*, which are lead and guided by a ring put in

in one of their noſtrils, as I have often ſeen in *Italy*: ſo we in *England* are wont to lead Bears.

12. To put ones *noſe* out of joint.
13. *Nichils* in nine pokes. *Cheſh.*

13. *i. e.* Nothing at all.

O.

1. TO cut down an *oak*, and ſet up a ſtrawberry.
2. To have an *oar* in every mans boat.
3. To bring an *old* houſe on ones head.
4. To rip up *old* ſores.
5. A man need not look in your mouth to know how *old* you are.

5. *Facies tua computat annos.*

6. To make *orts* of good hay.
7. *Over* ſhooes over boots.
8. A ſhive of my *own* loaf.
9. A pig of my *own* ſow.
10. To outſhoot a man in his *own* bow.
11. The black *ox* never trode on his foot.

11. That is, he never knew what ſorrow or adverſity meaned.

1. Make

P.

1. MAke a *page* of your own age.
1. That is, do it your ſelf.

2. To ſtand upon ones *Pantofles.*
3. To *paſs* the pikes.
4. To *pay* one in his own coin.
5. To be in a *peck* of troubles.
6. To take one a *peg* lower.
7. He thinks his *penny* good ſilver.
8. To take *pepper* in the noſe.
9. To take *phyſick* before one be ſick.
10. To *pick* a hole in a mans coat.
11. To ſhoot at a *pigeon*, and kill a crow.
To be in a merry *pin.*

Probably this might come from drinking at pins. The *Dutch* and *Engliſh* in imitation of them, were wont to drink out of a cup marked with certain pins, and he accounted the man that could nick the pin; whereas to go above or beneath, it was a forfeiture. *Doctour Fuller Eccles. hiſt. lib.* 3. *p.* 17.

12. *Pigs* play on the organs.
13. *Pigs* fly in the air with their tails forward.
14. Not too high for the *pie*, nor too low for the crow.
15. If there be no remedy, then welcome *Pilvall.*
16. As ſurely as if he had *piſt* on a nettle.
17. He 'll *play* at ſmall game rather then ſtand out.
18. To

18. To be toſt from *poſt* to pillory.
19. To go to *pot*.
20. To be in the ſame *Predicament*.
21. *Provender* pricks him.
22. To come in *pudding* time.
23. To no more *purpoſe* then to beat your heels againſt the ground, or wind.
24. To as much *purpoſe* as the geeſe ſlurr on the ice. *Cheſh.*
25. To as much *purpoſe* as to give a gooſe hay. *Cheſh.*
26. To *pour* water into a ſieve.

26. *Cribro aquam haurire.*

Q.

TO be in a *Quandary*.

R.

1. HE is better with a *rake* then a fork.
2. To *reckon* without ones hoſt.
3. No *remedy* but patience.
4. Set your heart at *reſt*.
5. Give me *roaſtmeat*, and beat me with the ſpit, [or run it in my belly.]
6. You are in your *roaſtmeat*, when others are in their ſod.

6. *Priuſquam maſtaris excoriat.*

7. To

7. To *rob* the spittle.
8. He *robs Peter* to pay *Paul.*

8. Il oste à S. Pierre pour donner à S. Pol. *Gall.*

9. He makes *Robin Hoods* penny-worths.

9. This may be used in a double sence, either he sells things for half their worth: *Robin Hood* afforded rich penny-worths of his plundred goods; or he buys things at what price he pleases. The owners were glad to get any thing of *Robin Hood*, who otherwise, would have taken their goods for nothing.

10. To have *rods* in piss for one.
11. You gather a *rod* for your own breech.

11. Telporte le baston dont à son regret le bat on, *Gall.* Οἵτ' αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλῳ κακὰ τεύχων. *Hesiod.* Ἐπὶ σαυτῷ τὴν σελήνην καθελεῖς, *In tuum ipsius caput lunam deducis.*

12. Right *Roger*, your sow is good mutton.
13. To twist a *rope* of sand.

13. Ἐκ τῆς ψάμμου σχοινίον πλέκειν.

14. To give one a *Rowland* for an *Oliver.*

14. That is, *quid pro quo*, to be even with one.

15. He *rose* on his right side.
16. To *run* through thick and thin.
17. To *run* the wild goose chace.
18. He that *runs* may read.
19. I thought I had given her *rope* enough, said *Pedley*, when he hang'd his mare. *Yorksh.*
20. If it should *rain* pottage, he would want his dish.

1. More

S.

1. MOre *ſacks* to the mill.
2. To come *ſailing* in a ſows ear.
3. To ſcape a *ſcowring*.
4. You make me *ſcratch* where it doth not itch.
5. The *ſea* complains it wants water.
6. To *ſet* up ones ſtaff.

6. *i. e.* To reſolve to abide in any place.

7. To *ſet* up his ſail to every wind.

7. Faire voil à tout vent, *Gall. Evannare ad omnem auram*, Nazianz.

8. *Sink* or ſwim.
9. To caſt a *ſheeps* eye at one.
10. To caſt an old *ſhooe* after one.
11. Not worth *ſhooe*-buckles.
12. To make a fair *ſhow* in a countrey Church.
13. To *ſing* the ſame ſong.

13. *Cantilenam eandem canere*, Terent. Phorm. *Crambe bis cocta*. Nothing more troubleſom and ungrateful then the ſame thing over and over.

14. *Sirrah* your dogs.
15. To ſet all at *ſix* and ſeven.
16. To *ſit* upon ones skirts.
17. *Slow* and ſure.
18. I *ſmell* a rat.

19. To

19. To drive *ſnails*, A ſnails gallop.

19. *Teſtudineus gradus*, Plaut. *Viciſtis cochleam tarditate*, Idem.

20. Tell me it *ſnows*.

21. To take in *ſnuff*.

22. To have a *ſoft* place in ones head.

23. Fair and *ſoftly*, as Lawyers go to heaven.

24. As *ſoftly* as foot can fall.

24. *Suſpenſos pedes ponere*, Quintil. *Suſpenſo gradu ire*, Terent.

25. It works like *ſope* in a ſows tail.

26. To take a wrong *ſow* by the ear.

27. A *ſow* to a fiddle.

27. Ὄνος λύρας. *Aſinus ad lyram.*

28. Good to make a poor mans *ſow*.

28. Il ſeroit bon truye à pauvre homme, *Gall.*

29. To *ſow* his wild oats.

30. To be tied to the *ſowre* apple-tree.

30. *i. e.* To be married to an ill husband.

31. To call a *ſpade* a ſpade.

32. You never *ſpeak* but your mouth opens.

33. *Spick* and ſpan new.

33. From *ſpica* an ear of corn and the ſpawn of fiſhes, ſaith Mr *Howell.*

34. Spare at the *ſpigget*, and let it out at the bung-hole.

34. E tien ſu dalla ſpina & ſpande dal coccone, *Ital.*

35. He hath *ſpit* his venome.
36. *Spit* in your hand and take better hold.
37. To make one a *ſtalking* horſe.
38. What? *ſtarve* in a cooks ſhop.

38. Endurer la ſoif aupres d' une fontaine, *Gall.* Mourir de faim aupres de meſtier, *Gall* This may be made a ſentence by putting it imperatively, *Never ſtarve*, &c.

39. To *ſtick* by the ribs.
40. To *ſtick* together like burrs.
41. The more you *ſtir* the worſe you ſtink.

41. *Plus fœtent ſtercora mota.* Μὴ κινεῖν κακὸν ἢ κείμενον.

42. To *ſtrain* at a gnat and ſwallow a camel.
43. To *ſtumble* at a ſtraw and leap over a block.

42, 43. Theſe two Proverbs have the ſame ſence. The former is uſed by our Saviour, *Matth.* 23.

44. When two *Sundays* meet.

44. *Ad Græcas calendas.*

45. To *ſwallow* an ox, and be chok't with the tail.
46. He hath *ſwallowed* a ſpider, *i. e.* plaid the bankrupt.
47. To *ſweep* before ones own door.
48. Good to fetch a *ſick* man ſorrow, or a dead man wo. *Cheſh.*

1. To

T.

1. TO *take* from ones right ſide, to give to ones left.
2. Tell you a *tale*, and find you ears.
3. A *tale* of a tub.
4. To tell *tales* out of ſchool.
5. To *talk* like an Apothecary.
6. *Tenterden* ſteeple's the cauſe of *Goodwins* ſands.

6. This Proverb is uſed when an abſurd and ridiculous reaſon is given of any thing in queſtion: an account of the original whereof I find in one of Biſhop *Latimers* ſermons in theſe words. Mr *Moore* was once ſent with commiſſion into *Kent*, to try out, if it might be, what was the cauſe of *Goodwins* ſands, and the ſhelf which ſtopped up *Sandwich* haven. Thither cometh Mr *Moore*, and calleth all the Countrey before him, ſuch as were thought to be men of experience, and men that could of likelyhood beſt ſatisfie him of the matter concerning the ſtopping of *Sandwich* haven. Among the reſt came in before him an old man with a white head, and one that was thought to be little leſs then an hundred years old. When Mr *Moore* ſaw this aged man, he thought it expedient to hear him ſay his mind in this matter (for being ſo old a man, it was likely that he knew moſt in that preſence, or company) So Mr *Moore* called this old aged man unto him and ſaid, Father (ſaid he) tell me if you can, what is the cauſe of the great ariſing of the ſands and ſhelves here about this haven, which ſtop it up, ſo that no ſhips can arrive here. You are the oldeſt man I can eſpie in all this company, ſo that if any man can tell any cauſe of it, you of all likelyhood can ſay moſt to it, or at leaſtwiſe

more then any man here aſſembled. Yea forſooth, good Mr *Moore*, quoth this old man, for I am well nigh an hundred years old, and no man here in this company any thing near my age. Well then (quoth Mr *Moore*) how ſay you to this matter? what think you to be the cauſe of theſe ſhelves and ſands, which ſtop up *Sandwich* haven? Forſooth ſir (quoth he) I am an old man, I think that *Tenterton* ſteeple is the cauſe of *Goodwins* ſands. For I am an old man ſir (quoth he) I may remember the building of *Tenterton* ſteeple, and I may remember when there was no ſteeple at all there. And before that *Tenterton* ſteeple was in building, there was no manner of talking of any flats, or ſands that ſtop't up the haven; and therefore, I think that *Tenterton* ſteeple is the cauſe of the decay and deſtroying of *Sandwich* haven. Thus far the Biſhop.

7. There 's a *thing* in 't (quoth the fellow) when he drank the diſh-clout.
8. To ſtand upon *thorns*.
9. *Thrift* and he are at a fray.
10. When *thrift* 's in the field, he 's in town.
11. He ſtrook at *Tib*, but down fell Tom.
12. His *tongue* 's no ſlander.
13. Your *tongue* runs before your wit.
14. His *tongue* runs on wheels [or at random.]
15. To have a thing at ones *tongues* end, or at the tip of ones tongue.
16. *Tooth* and nail.

16. *Manibus pedibúſque. Remis velíſque.*

17. From *top* to toe.
18. *Topſie* turvie.
19. I 'de not *touch* him with a pair of tongs.

20. *To*

20. *To* it again, no body comes.

20. *Nemo nos inſequitur aut impellit*, Eraſmus è Platone; who tells us that this Proverb continues to this day in common uſe (among the *Dutch* I ſuppoſe) to ſignifie that it is free for us to ſtay upon any buſineſs [*immorari in re aliqua.*]

21. I'll *truſt* him no further then I can ſling him.

22. You may *truſt* him with untold gold.

23. To *turn* with the wind, or tide.

24. To *turn* over a new leaf.

25. To *turn* cat in pan.

26. In the *twinkling* of an eye.

27. To ſtop *two* gaps with one buſh.

28. To ſtop *two* mouths with one morſel.

27, 28, &c. *Duas linit parietes eâdem fideliâ. Unicâ fideliâ duos parare generos*: This is a modern Proverb, but deſerves (ſaith *Eraſmus*) to be numbred amongſt the ancient ones. I find it among the *French*, D' une fille deux gendres.

29. To kill *two* birds with one ſhaft [or ſtone.]

29. D' une pierre faire deux coups, *Gall.* Di un' dono far duoi amici, *Ital.* To make two friends with one gift.

30. To carry *two* faces under one hood.

30. Il a une face à deux viſages, *Gall.*

31. To have *two* ſtrings to ones bow.

31. Il fait bien avoir deux chordes en ſon arc, *Gall.* This may be made a ſentence by adding to it, It is good, or ſuch like words.

32. *Two* hands in a dish, and one in a purse.
33. To have *thwitten* a mill-post to a pudding prick.

U.

1. TO nourish a *viper* in ones bosom.

1. Tu ti allevi la biscia in seno, *Ital.* Θρέψαι καὶ λυκιδεῖς, θρέψαι κύνας, Theocr. in hodoep. *Colubrum in sinu fovere.* Est apud Æsopum Apologus de rustico quodam in hanc rem.

2. Nothing but *up* and ride?
3. To be *up* the Queen apple-tree.
4. No sooner *up*, but the head in the Aumbrey, and nose in the cup.

W.

1. TO look to ones *water*.
2. To cast *water* into the *Thames*.

2. *Lumen soli mutuari*, &c.

3. You can't see green cheese, but your teeth must *water*.
4. A *warrant* seal'd with butter.
5. I'll not *wear* the wooden dagger.
6. *Wear* a horn, and blow it not.

7. To

7. To come home by *weeping* croſs.

7. This *weeping croſs* which gave occaſion to this phraſe, is about two miles diſtant from the town of *Stafford*.

8. Without *welt* or guard.
9. All ſhall be *well*, and Jack ſhall have Jyll.
10. With a *wet* finger.

10. *Levi brachio & molli brachio.*

11. *Whiſt* and catch a mouſe.
12. To let leap a *whiting*.

12. *i. e.* To let ſlip an opportunity.

13. All this *wind* ſhakes no corn.
14. Either *win* the horſe or loſe the ſaddle.

14. *Aut ter ſex aut tres teſſera.* Ἢ τρὶς ἓξ ἢ τρεῖς κύβοι. The ancients uſed to play with three dice, ſo that thrice ſix muſt needs be the beſt, and three aces the worſt chance. They called three aces ſimply three dice, becauſe they made no more then the number of the dice. The ace ſide was left empty without any ſpot at all, becauſe to count them was no more then to count the dice. Hereupon this chance was called, *Jactus inanis*, the empty chance.

15. To have one in the *wind*.
16. *Win* it and wear it.
17. Keep your *wind*, &c. *v.* breath.
18. He ſhews all his *wit* at once.
19. God ſend you more *wit*, and me more money.
20. You were born when *wit* was ſcant.
21. Your *wits* are on wooll gathering.

22. You give the *wolf* the weather to keep.

22. Ha dato la pecora in guardia al lupo, *Ital. Ovem lupo commiſiſti.*

23. To have a *wolf* by the ears.

23. This is alſo a Latine Proverb, *Lupum auribus tenere.* When a man hath a doubtful buſineſs in hand, which it is equally hazardous to purſue or give over; as it is to hold or let go a wolf which one hath by the ears.

24. You cannot ſee *wood* for trees.

25. A *word* and a blow.

26. When he ſhould *work*, every finger is a thumb.

27. The *world* is well amended with him.

28. To have the *world* in a ſtring.

29. Not *worthy* to carry his books after him.

30. Not *worthy* to be named the ſame day.

31. Not *worthy* to wipe his ſhooes.

29, 30, 31. *Indignus qui illi matellam porrigat.*
Diſpeream ſi tu Pyladi præſtare matellam
Dignuſes, aut porcos paſcere Pirithoi. Martial.

32. Not *Worthy* to carry guts after a Bear.

Proverbial

Proverbial Similies, in which the quality and ſubject begin with the ſame letter.

1. AS bare as a birds arſe.
2. As blind as a beetle or bat.

2. *Talpâ cæcior*, As blind as a mole, though indeed a mole be not abſolutely blind; but hath perfect eyes, and thoſe not covered with a membrane, as ſome have reported; but open and to be found without ſide the head, if one ſearch diligently, otherwiſe they may eaſily eſcape one, being very ſmall and lying hid in the furr. So that it muſt be granted, that a mole ſees but obſcurely, yet ſo much as is ſufficient for her manner of living, being moſt part under ground. *Hypſæa cæcior*, This *Hypſæa* was a woman famous for her blindneſs. *Threſia cæcior*, The fable of *Threſias*, and how he came to be blind, is well known. *Leberide cæcior. Eſt autem Leberis exuviæ ſive ſpolium ſerpentis, in quo apparent effigies duntaxat oculorum, ac membranula quædam tenuiſſima quâ ſerpentum oculi prætenguntur.*

3. To bluſh like a black dog.
4. As bold as blind bayard.
5. As bold as *Beauchamp*.

5. Of this ſirname there were many Earls of *Warwick*, amongſt whom (ſaith Doctour *Fuller*) I conceive *Thomas* the firſt of that name, gave chief occaſion to this Proverb; who in the year 1346, with one Squire and ſix archers, fought in hoſtile manner with an hundred armed men at *Hogges*

Hogges in *Normandy* and overthrew them, ſlaying ſixty *Normans*, and giving the whole fleet means to land.

6. As brisk as a body louſe.
7. As buſie as a bee.
8. As clear as cryſtal.
9. As cold as charity.
10. As common as *Coleman* hedge.
11. As coy as *Crokers* mare.
12. As dead as a door nail.
13. As dull as dun in the mire.
14. To feed like a farmer.
15. As fine as five pence.
16. As fit as a fiddle.
17. As flat as a flounder.
18. As hard as horn.
19. As high as three horſe loaves.
20. As high as a hog all but the briſtles.

19, 20. Spoken of a dwarf in deriſion.

21. As hungry as a hawk, or horſe.
22. As kind as a kite, all you cannot eat you'll hide.
23. As lazy as *Ludlams* dog, that lean't his head againſt a wall to bark.
24. As mad as a *March* hare.
25. As merry as the maids.
26. As nice as a nuns hen.
27. As plain as a packſaddle.
28. As proud as a Peacock.
29. As ſeaſonable as ſnow in ſummer.

30. As

30. As ſoft as ſilk.
31 As true as a turtle to her mate.
32. As warm as wooll.
33. As wiſe as *Walthams* calf, that ran nine miles to ſuck a bull.
34. As wiſe as a wiſp, or woodcock.
35. As welcome as water into a ſhip.
36. As weak as water.

Others.

1. AS angry as a waſp.
2. As bald as a coot.
3. As bitter as gall.
4. As black as the Devil.
5. As buſie as a hen with one chicken.
6. As buſie as a good wife at oven.
7. As clear as a bell.

7. Spoken principally of a ſound without any jarring or harſhneſs.

8. As clear as the ſun.
9. As comfortable as matrimony.
10. It becomes him as well as a cow doth a cart-ſaddle.
11. To ſtrut [or ſtrag] like a crow in a gutter.
12. As crowſe as a new waſhen louſe.

12. This is a *Scotch* and Northern Proverb. Crowſe ſignifies briſk, lively.

13. As

13. As dark as pitch.

13. Blackneſs is the colour of darkneſs.

14. As dead as a herring.

14. A herring is ſaid to die immediately after it is taken out of its element, the water; that it dies very ſuddenly after my ſelf can witneſs: ſo likewiſe do Pilchards, ſhads, and the reſt of that tribe.

15. As dizzy as a gooſe.

16. As like as a dock to a daiſie.

16. That is very unlike.

17. As dull as a beetle.

18. As drunk as a begger.

18. This Proverb begins now to be diſuſed, and people in ſtead of it are ready to ſay, As drunk as a Lord: ſo much hath that vice (the more is the pity) prevail'd among the Nobility and Gentry of late years.

19. As falſe as a *Scot*.

19. I hope that nation generally deſerves not ſuch an imputation; and could wiſh that we *Engliſh* men were leſs partial to our ſelves, and cenſorious of our neighbours.

20. As faſt as hops.

21. As fat as a hen i'th' forehead.

22. As fierce as a gooſe.

23. As fit as a pudding for a friers mouth.

24. As fit as a ſaddle for a ſow.

25. As fit as a ſhoulder of mutton for a ſick horſe.

26. As flattering as a ſpaniel.

27. As

27. As fond of it, as an ape of a whip and a bell.

27. That is, not at all fond, but the contrary; like that, I love him as the Devil loves holy-water, *i. e.* hate him.

28. As like as four pence to a groat.
29. As free as a blindman is of his eye.
30. As free as an ape is of his tail.
31. As free as a dead horſe is of farts.
32. As full as an egg is of meat, or as a toad of poiſon.
33. As glad as a fool of a fair day.
34. As good as *George* of *Green*.

34. This *George* of *Green*, was that famous *Pinder* of *Wakefield*, who fought with *Robin Hood* and little *John* both together, and got the better of them; as the old ballade tells us.

35. As good as ever water wet.
36. As greedy as a dog.
37. As good as any between *Bagſhot* and *Bawwaw*.

37. There 's but the breadth of a ſtreet between theſe two.

38. As haſty as a ſheep, ſo ſoon as the tail is up, the t--- is out.
39. As hail as a roch. Fiſh whole.
40. As hot as a toſt.
41. As hungry as a church-mouſe.
42. A conſcience as large as a ſhipmans hoſe.
43. As lazy as the tinker, who laid down his budget to fart.

44. As lean as a rake.
45. As light as a fly.
46. To lick it up like *Lim* hay.

46. *Lim* is a village on the river *Merſey*, that parts *Cheſhire* and *Lancaſhire*, where the beſt hay is gotten.

47. As like one, as if he had been ſpit out of his mouth.
48. As like as an apple to an oiſter.
49. As like as nine pence to nothing.
50. As lecherous as a he-goat.
51. No more like then chalk and cheeſe.
52. To look like the picture of ill luck.
53. To look like a ſtraind hair in a can.
54. To look on one, as the Devil looks over *Lincoln*.

54. Some referre this to *Lincoln* minſter, over which when firſt finiſhed, the Devil is ſuppoſed to have looked with a torve and tetrick countenance, as envying mens coſtly devotion; but more probable it is, that it took its riſe from a ſmall image of the Devil, ſtanding on the top of *Lincoln* Colledge in *Oxford*.

55. As loud as a horn.
56. As gentle [or mild] as a lamb.
57. As melancholy as a gibd cat.
58. As merry as a cricket.
59. As nimble as an eel.
60. As old as *Pauls* [or *Pauls* ſteeple.]
61. As plain as the noſe on a mans face.
62. As poor as *Job*.

62. This ſimilitude runs through moſt languages: In the Univerſity

Univerſity of *Cambridge*, the young ſcholars are wont to call chiding Jobing.

63. As proud as a cock on his own dunghil.

63. *Vide inter ſententias.*

64. To quake like an aſpen leaf.
65. To quake like an oven.
66. As rich as a new ſhorn ſheep.
67. As right as a rams horn.
68. As rotten as a t---
69. As rough as a tinkers budget.
70. As ſafe as a mouſe in a malt-heap.
71. As ſafe as a crow in a gutter.
72. As ſafe as a thief in a mill.
73. As ſcab'd as a cuckow.
74. To ſcorn a thing as a dog ſcorns a tripe.
75. As ſharp as a thorn.
76. As much ſib'd as ſieve and ridder, that grew both in a wood together.

76. Sib'd that is a kin.

77. As ſlender in the middle as a cow in the waſte.
78. As ſoftly as foot can fall.
79. To ſtink like a poll-cat.
80. As ſtrong as muſtard.
81. As ſure as a gun, [or as death.]
82. As ſure as Check, or Exchequer pay.

82. This was a Proverb in Queen *Eliſabeths* time, the credit of the Exchequer beginning in, and determining with her reign.

83. As ſure as a juglers box. 84. As

84. As ſure as louſe in boſom. *Cheſh.*
85. As ſure as a louſe in *Pomfret*. *Yorkſh.*
86. As ſure as the coats on ones back.
87. As ſurly as a butchers dog.
88. As ſweet as honey, or as a nut.
As freely as St *Robert* gave his cow.

This *Robert* was a *Knaresburgh* Saint.

89. As true as God is in heaven.
90. As tender as a Parſons leman.
91. As wanton as a calf with two dams.
92. As well worth it as a thief is worth a rope.
93. As white as the driven ſnow.
94. As wild as a buck.
95. As wily as a fox.
96. To ſcold like a wych-waller. *Cheſh.*

96. That is, a boiler of ſalt; wych houſes are ſalt houſes, and walling is boiling.

97. As fair as Lady *Done*. *Cheſh.*

97. This Lady *Done* was ſome beautiful Lady of the family (I ſuppoſe) of the Earl of *Derby*.

98. As good as gooſe-skins, that never man had enough of. *Cheſh.*
99. To feed like a freeholder of *Macklesfield*, who hath neither corn nor hay at *Michaelmas*. *Cheſh.*

99. This *Macklesfield* or *Makfield* is a ſmall market-town and *Burrough* in *Cheſhire*.

100. Like

100. Like *Goodyers* pig, never well but when he is doing miſchief. *Cheſh.*

101. As much wit as three folks, two fools and a mad man. *Cheſh.*

102. He ſtands like *Mumphazard*, who was hang'd for ſaying nothing. *Cheſh.*

103. Like the Parſon of *Saddleworth*, who could read in no book but his own. *Cheſh.*

104. To come home like the Parſons cow, with a calf at her foot. *Cheſh.*

105. To leap like a cock at a black-berry.

105. Spoken of one that endeavours, but can do no harm.

106. To follow one like a St *Anthonies* pig.

106. It is applicable to ſuch as have ſervile ſaleable ſouls, who for a ſmall reward will lacquay it many miles, being more officious and aſſiduous in their attendance then their patrons deſire. St *Anthony* is notoriouſly known to be the patron of hogs, having a pig for his page in all pictures. I am not ſo well read in his legend as to give the reaſon of it, but I dare ſay there is no good one.

107. To uſe one like a *Jew*.

107. That poor nation was intolerably abuſed by the *Engliſh*, while they lived in this land, eſpecially at *London* on *Shrove-tueſday*. Thus it came to paſs, which God frequently foretold, that they ſhould become a by-word and a reproach among all nations.

Proverbial Rhythmes and old ſaws.

THe crab of the wood is ſawce very good
For the crab of the ſea.
But the wood of the crab is ſawce for a drab,
That will not her husband obey.

Snow is white and lies in the dike,
And every man lets it lie:
Pepper is black and hath a good ſmack,
And every man doth it buy.

My horſe piſſeth whey, my man piſſeth amber,
My horſe is for my way, my man is for my chamber.

The higher the plum-tree, the riper the plum.
The richer the cobler, the blacker his thumb.

When *Adam* delv'd and *Eve* ſpan,
Where was then the gentleman:
Upſtart a churl and gathered good,
And thence did ſpring our gentle blood.

With a red man reade thy read;
With a brown man break thy bread:

At a pale man draw thy knife,
From a black man keep thy wife.

Bounce buckram, velvet's dear,
Chriſtmas comes but once a year;
And when it comes it brings good chear,
But when it's gone it's never the near.

He that buys land buys many ſtones,
He that buys fleſh buys many bones:
He that buys eggs buys many ſhells,
But he that buys good ale buys nothing elſe.

Jack Sprat he loved no fat, and his wife ſhe lov'd no lean:
And yet betwixt them both, they lick't the platters clean.

He that hath it and will not keep it,
He that wants it and will not ſeek it,
He that drinks and is not dry,
Shall want money as well as I.

The third of *November* the D. of *Vendoſme* paſt the water,
The fourth of *November* the Queen had a daughter,
The fifth of *November* we ſcap't a great ſlaughter,
And the ſixth of *November* was the next day after.

A man of words and not of deeds,
Is like a garden full of weeds.

Our fathers which were wondrous wiſe,
Did waſh their throats, before they waſh't their eyes.

When thou doſt hear a toll or knell,
Then think upon thy paſſing bell.

If Fortune favour I may have her, for I go about her;
If Fortune fail you may kiſs her tail, and go without her.

A red beard and a black head,
Catch him with a good trick and take him dead.

He that hath plenty of good ſhall have more;
He that hath but little he ſhall have leſs;
And he that hath right nought, right nought ſhall poſſeſs.

Cardinal *Wolſey.*

A whip for a fool, and a rod for a ſchool,
Is always in good ſeaſon.

Will. Summers.

A halter and a rope for him that will be Pope,
Without all right or reaſon.

The ſhape of a good greyhound.

A head like a ſnake, a neck like a drake,
A back like a beam, a belly like a bream,
A foot like a cat, a tail like a rat.

If

If one knew how good it were,
To eat a hen in Janivere;
Had he twenty in the flock,
He 'd leave but one to go with the cock.

Children pick up words as pigeons peaſe,
And utter them again as God ſhall pleaſe.

A miſcellany of ruſtick and other Proverbs, omitted in the precedent Catalogues.

HE is pattring the Devils *Pater noſter.*
Spoken of one that mumbles and grumbles to himſelf.

To caſt up old ſcores.
I'll warrant you for an egg at *Eaſter.*
It may ſerve with an onion.
Every peaſe hath its veaze, and a bean fifteen.
He looks like a bull, that hath beſhit the fair.
You are a hot ſhot.
Crack me that nut, quoth *Bumſted.*
Have among you blind harpers.
To take heart of grace.
Sweet heart and bag-pudding.
To ſhoot wide of the mark.
To be Jack in an office.
To ſpin a fair thread.
To play leaſt in ſight.
To walk by owl light.
Tittle tattle, give the gooſe more hay.
Many women many words, many geeſe many t--
'Tis midſummer moon with you, *i. e.* you are mad.

You

You 'll make honey of a dogs-t---
He 's ſick of the *Lombard* feaver: or of the idles.
Dab, quoth *Dawkins*, when he hit his wife on the A--- with a pound of butter.
Nipence nopence half a groat wanting two pence.
When the Devil is blind.
You two are finger and thumb.
Gramercy fourty pence, *Jack Noble* is dead.
Prate is prate, but it's the duck lays the eggs.
I 'll not creep into her A--- to bake in her oven.
Better have it then hear of it.
Little difference between a feaſt and a belly-full.
Such a reaſon piſt my gooſe.
To be hide-bound, an *Hungarian*, a Curmudgeon.
To look like an owl in an Ivy-buſh.
I 'll not hang all my bells on one horſe, *i. e.* give all to one ſon.
He would live as long as old *Roſs* of *Pottern*, who liv'd till all the world was weary of him.
Let him ſet up ſhop on *Goodwins* ſands.
When you have counted your cards, you 'll find you have gained but little.
He hath played wily beguil'd with himſelf.
Catch that catch may.
Four farthings and a thimble make a tailours pocket gingle.
You ſhall have as much favour at *Billings-gate* for a box on the ear.
I care no more for it, then a gooſe-t-- for the *Thames*.
She 's as quiet as a waſp in ones noſe.
To leave boys play, and go to blow-point.

It melts like butter in a ſows tail.
I know what I do when I drink.
If I be hang'd I'll chooſe my gallows.
Go teach your grandame to ſard.
Stretching and yawning leadeth to bed.
Spit in his mouth and make him a maſtiff.
There I caught a knave in a purſe-net.
A black ſhooe makes a merry heart.
He that hath eaten a Bear-pye, will always ſmell of the garden.
A *Hobirdehoy*, half a man and half a boy.
She 's looſe in the hilts.
He capers like a fly in a tar-box.
Drink off your drink, and ſteal no lambs.
Six awls make a ſhooemaker.
A match quoth *Hat*, when he got his wife by the breech.
To handle without mittins.
To order without a Conſtable.
To a cows thumb. To a hairs breadth.

Drinking Phraſes.

LIck your diſh.
Wind up your bottom.
Play off your duſt.
Hold up your dagger hand.
To bang the pitcher.
There 's no deceit in a brimmer.

Sup

Sup *Simon*, the beſt is at the bottom.

The *daſnell dawcock* ſits among the Doctours. *Corchorus inter olera.* *Corchorus* is a ſmall herb of little account; ſome take it to be the male *Pimpernel*, beſides which there is another ſort reſembling *Mallows*, much eaten by the *Egyptians*.

When the Devil is a hog, you ſhall eat bacon.

To make a hog or a dog of a thing.

To burſt at the broad ſide.

To ſit like a wire-drawer under his work. *Yorkſh.*

He hath no more wit in his head, then thou in both thy ſhoulders. *Yorkſh.*

I am very wheamow, ſaid old woman, when ſhe ſtept into the milk-bowl. *Yorkſh.* wheamow, *i.e.* nimble.

Trick for trick and a ſtone in thy foot beſides, *quoth one pulling a ſtone out of his mares foot, when ſhe bit him on the back, and he her on the buttock.*

The difference between the poor man and the rich is, that the poor walketh to get meat for his ſtomack, the rich a ſtomack for his meat.

Put a miller, a weaver and a tailour in a bag and ſhake them, the firſt that comes out will be a thief.

Peter of *Wood*, Church and mills are all his. *Cheſh.*

Macklesfield meaſure, heap and thruſt. *Cheſh.*

Harry's children of *Leigh*, never an one like another. *Cheſh.*

Be bout as *Barrow* was. *Cheſh.* bout, *that is without it.*

Laſſes are lads leavings. *Cheſh.*

Right maſter right, four nobles a year is a crown a quarter. *Cheſh.*

Hold

Hold the diſh while I ſhed my pottage.
It's a ſorry gooſe that will not baſt her ſelf.
She hath been at *London* to call a ſtrea a ſtraw, and a waw a wall. *Cheſh.*
A ſpur in the head, is worth two in the heel.
To have ſorrow to his ſops.
A kindly Aver will never make a good horſe.
Well rhythm'd Tutor, brains and ſtairs.
Sick of the mulligrubs with eating chop't hay.
Share and ſhare like, ſome all, and ſome never a whit. *Leonina ſocietas.*
A ſeaman if he carries a mill-ſtone will have a quait out of it. *Spoken of the common mariners, if they can come at things that may be eat or drunk.*
As plum as a juggle-mear. *Devonſh. i. e.* As ſoft as a quagmire.
Neither rhythme nor reaſon.
He is a man every inch of him.
To kill a man with a cuſhion.

Out of Doctour Fullers Worthies *of* England, *ſuch as are not entred already in the Catalogues.*

Barkſhire.

THe *Vicar of* Bray, *will be Vicar of* Bray ſtill.

Bray is a village well known in *Bark-ſhire*, the vivacious Vicar whereof living under King *Henry* the eighth, King *Edward* the ſixth, Queen *Mary* and Queen *Elizabeth*; was firſt a Papiſt, then a Proteſtant, then a Papiſt, then a Proteſtant again. This Vicar being tax't by one for being a turncoat, not ſo (ſaid he) for I always kept my Principles which is this, to live and die *Vicar of* Bray.

Bedfordſhire.

AS *plain as* Dunſtable *road.*

It is applied to things plain and ſimple, without either welt or guard to adorn them; as alſo to matters eaſie and obvious to be found out without any difficulty or direction. Such this road being broad and beaten, as the confluence of many leading to *London* from the North and North-weſt parts

parts of this land. I conceive beſides this, there is an alluſion to the firſt ſyllable of this name *Dunſtable*, for there are other roads in *England* as broad, plain and well beaten as this.

As crooked as Crawley *brook.*

This is a nameleſs brook ariſing about *Woburn*, running by *Crawley* and falling immediately into the *Ouſe*, a river more crooked and *Maandrous* then it, running above eighty miles, in eighteen by land.

The Bayliff *of* Bedford *is coming.*

The *Ouſe* or *Bedford* river is ſo called in *Cambridgeſhire*, becauſe when ſwoln with rain, &c. in the winter time it arreſts the *Iſle* of *Ely* with an inundation, bringing down ſuddenly abundance of water.

Buckinghamſhire.

Buckinghamſhire *bread and beef.*

The former as *fine*, the latter as fat in this, as in any other County.

Here if you beat a buſh, it's odsyou'll ſtart a thief.

No doubt there was juſt occaſion for this Proverb at the original thereof, which then contained a Satyrical truth, proportioned to the place before it was reformed: whereof thus our great Antiquary. *It was altogether unpaſſable in times paſt by reaſon of trees, until* Leofſtane *Abbot of* St Albans *did cut them down, becauſe they yielded a place of refuge for thieves.* But this Proverb is now antiquated as to the truth thereof; *Buckinghamſhire* affording as many maiden Aſſizes as any County of equal populouſneſs.

Cam-

Cambridgeſhire.

Cantabrigia petit æquales or *æqualia.*

That is (as Doctour *Fuller* expounds it) either in reſpect of their Commons; all of the ſame meſs have equal ſhare: or in reſpect of extraordinaries, they are all ἰσοσύμβολοι, club alike: or in reſpect of Degree, all of the ſame degree are *fellows well met.* The ſame degree levels, although of different age.

Cambridgeſhire *camels.*

I look upon this as a nickname groundleſly faſtned on this countrey men, perhaps becauſe the three firſt letters are the ſame in *Cambridge* and *camel.* I doubt whether it had any reſpect to the Fen men ſtalking upon their ſtilts, who then in the apparent length of their legs do ſomething reſemble that beaſt.

An Henry-ſophiſter.

So they are called, who after four years ſtanding in the Univerſity, ſtay themſelves from commencing batchelours of Arts, to render them in ſome Colledges more capable of preferment.

That tradition is ſenſeleſs (and inconſiſtent with his Princely magnificence) of ſuch who fancy that King *Henry* the eighth coming to *Cambridge*, ſtayed all the Sophiſters a year, who expected that a year of grace ſhould have been given to them. More probable it is, that becauſe that King is commonly conceived of great ſtrength and ſtature, that theſe *Sophiſtæ Henriciani* were elder and bigger then others. The truth is this, in the reign of King *Henry* the eighth, after the deſtruction of Monaſteries, learning was at a loſs; and the Univerſity (thanks be unto God more ſcared then hurt) ſtood at a gaze what

what would become of her. Hereupon many ſtudents ſtaid themſelves *two, three,* ſome *four* years; as who would ſee, how their degrees (before they took them) would be rewarded and maintained.

Cheſhire.

CHeſhire *chief of men.*

It ſeems the Ceſtrians have formerly been renowned for their valour. *v. Fuller.*

Better wed over the Mixon *then over the* Moor.

That is hard by or at home, the *Mixon* being that heap of compoſt which lies in the yards of good husbands, then far off or from *London.* The road from *Cheſter* leading to *London* over ſome part of the Moor-lands in *Staffordſhire.* The meaning is, the gentry in *Cheſhire* find it more profitable to match within their own County, then to bring a bride out of other ſhires. 1. Becauſe better acquainted with her birth and breeding. 2. Becauſe though her portion may chance to be leſs, the expence will be leſs to maintain her. Such intermarriages in this County have been obſerved both a prolonger of worſhipful families, and the preſerver of amity between them.

Cornwall.

BY Tre, Pol, *and* Pen,
You ſhall know the Corniſh *men.*

Theſe three words are the Dictionary of ſuch ſirnames as are originally *Corniſh;* and though Nouns in ſenſe, I may fitly term them Prepoſitions.

1. *Tre*

1. *Tre*
2. *Pol* } signifieth { a *Town*, an *Head*, a *Top*. } hence *Tre-fry*, *Tre-lawney*, *Tre-vanion*, &c. hence *Pol-wheel*. hence *Pentire*, *Pen-roſe*, *Pen-kevil*, &c.

To give one a Corniſh *Hug.*

The *Corniſh* are maſters of the Art of wreſtling. Their hug is a cunning cloſe with their fellow combatants, the fruit whereof is his fair fall or foil at the leaſt. It is figuratively appliable to the deceitful dealing of ſuch, who ſecretly deſign their overthrow whom they openly embrace.

Hengſten *down well-wrought,*
Is worth London *town dear bought.*

In reſpect of the great quantity of tin to be found there under ground. Though the gainful plenty of metal this place formerly afforded, is now fallen to a ſcant-ſaving-ſcarcity. As for the Diamonds which Doctour *Fuller* fancieth may be found there, I believe they would be little worth.

He is to be ſummoned before the Major *of* Halgaver.

This is a joculary and imaginary court, wherewith men make merriment to themſelves, preſenting ſuch perſons who go ſlovenly in their attire: where judgement in formal terms is given againſt them, and executed more to the *ſcorn* then *hurt* of the perſons.

When Dudman *and* Ram-head *meet.*

Theſe are two forelands, well known to ſailers, nigh twenty miles aſunder, and the Proverb paſſeth for the *Periphraſis* of an impoſſibility.

He doth ſail into Cornwall *without a bark,*

This is an *Italian* Proverb, where it paſſeth for a deſcription

ption (or deriſion rather) of ſuch a man as is wronged by his wives diſloyalty. The wit of it conſiſts in the alluſion to the word horn.

Cumberland.

IF Skiddaw *hath a cap,*
Scruffell *wots full well of that.*

Theſe are two neighbour hills, the one in this County, the other in *Anandale* in *Scotland*: if the former be cap't with clouds and foggy miſts, it will not be long e're rain falls on the other. It is ſpoken of ſuch who muſt expect to ſympathize in their ſufferings by reaſon of the vicinity of their habitations.

Skiddaw, Lauvellin *and* Caſticand.
Are the higheſt hills in all England.

I know not how to reconcile this rhythme with another mention'd by the ſame Authour, *Camden. Britan.* in *Lancaſhire.*

Ingleborough, Pendle *and* Penigent,
Are the Higheſt hills between Scotland *and* Trent.

Unleſs it be, that the later ternary are higheſt in *Yorkſhire* mens account; the former in *Cumberland* mens account: every County being given to magnifie (not to ſay altifie) their own things.

De-

Devonſhire.

To Devonſhire *or* Denſhire *land.*

That is, to pare off the ſurface or top turf thereof, and to lay it upon heaps and burn it; which aſhes are a marvelous improvement to battle barren land, by reaſon of the fixt ſalt which they contain. This courſe they take with their barren ſpungy heathy land in many Counties of *England*, and call it *Denſhiring*. Land ſo uſed will bear two or three good crops of corn, and then muſt be thrown down again.

A Plymouth *cloak.*

That is, a *cane* or *ſtaff*; whereof this the occaſion. Many a man of good extraction coming home from far voyages, may chance to land here, and being out of ſorts, is unable for the preſent time and place to recruit himſelf with clothes. Here, (if not friendly provided) they make the next wood their Drapers ſhop, where a ſtaff cut out, ſerves them for a covering. For we uſe when we walk in *cuerpo* to carry a ſtaff in our hands, but none when in a cloak.

He may remove Mort-ſtone.

There is a bay in this County called *Morts-bay*, but the harbour in the entrance thereof is ſtopt with a huge rock, called *Mort-ſtone*, and the people merrily ſay, none can remove it but ſuch as are maſters of their wives.

Firſt hang and draw,
Then hear the cauſe by Lidford *law.*

Lidford is a little and poor (but ancient) Corporation in this County with very large priviledges, where a Court of *Stanneries* was formerly kept. This libellous Proverb would

ſuggeſt unto us, as if the Townſ-men thereof (generally mean perſons) were unable to manage their own liberties with neceſſary diſcretion, adminiſtring prepoſterous and preproperous juſtice.

Dorſetſhire.

As much a kin as Lenſon-hill *to* Pilſen pen.

That is, *no kin at all.* It is ſpoken of ſuch who have vicinity of habitation or neighbourhood, without the leaſt degree of conſanguinity, or affinity betwixt them. For theſe are two high hills, the firſt wholly, the other partly in the Pariſh of *Broad Windſor.* Yet the ſea-men make the neareſt relation between them, calling the one the *cow*, the other the *calf*, in which forms it ſeems they appear firſt to their fancies, being eminent ſea-marks.

Stab'd with a Byrdport *dagger.*

That is *hang'd.* The beſt if not the moſt hemp (for the quantity of ground) growing about *Byrdport*, a market-town in this County. And hence it is that there is an ancient ſtatute (though now diſuſed and neglected) that the cable ropes for the Navy-royal were to be made thereabouts.

Dorſetſhire *dorſers.*

Dorſers are *pads* or *paniers* carried on the backs of horſes, on which Higlers uſe to ride and carry their commodities. It ſeems this homely but moſt uſeful inſtrument was either firſt found out, or is moſt generally uſed in this County; where *fiſh-jobbers* bring up their fiſh in ſuch contrivances, above an hundred miles from *Lime* to *London.*

Eſſex.

Eſſex.

Eſſex *ſtiles.*

See the catalogue of Sentences.

Eſſex *calves.*

This County produceth calves of the *fatteſt*, *faireſt* and *fineſt* fleſh in *England*, and conſequently in all *Europe*. Sure it is that a *Cumberland cow* may be bought for the price of an *Eſſex calf* at the beginning of the year. Let me add that it argues the goodneſs of fleſh in this County, and that great gain was got formerly by the ſale thereof, becauſe that ſo many ſtately Monuments were erected therein anciently for Butchers inſcribed *Carnifices* in their Epitaphs in *Cogſhall*, *Chelmſford* and elſe where, made with marble, inlaid with braſs, befitting (ſaith my Authour) a more eminent man: whereby it appears, that thoſe of that trade have in that County been richer (or at leaſt prouder) then in other places.

The Weavers beef of Colcheſter.

That is *ſprats*, caught hereabours, and brought hither in incredible abundance, whereon the poor Weavers (numerous in this Town) make much of their repaſt, cutting rands, rumps, ſurloyns, chines, &c. out of them, as he goes on.

Jeering Cogſhall.

This is no Proverb: but an ignominious Epithete faſtned on this place by their neighbours, which as I hope they do not glory in, ſo I believe they are not guilty of. Other towns in this Countrey have had the like abuſive Epitheres. I remember a rhyme which was in common uſe formerly of ſome towns, not far diſtant the one from the other.

Braintree *for the pure, and* Bocking *for the poor,*
Cogshall *for the jeering Town, and* Kelvedon *for the whore.*

Glouceſterſhire.

As ſure as God's *in* Glouceſterſhire.

This is a fooliſh and profane Proverb, unfit to be uſed. However ſome ſeek to qualifie it, making God eminently in this, though not excluſively of other Counties; where ſuch the former fruitfulneſs thereof, that it is (by *William* of *Malmesbury*, in his book of Biſhops) ſaid to return the ſeed with the increaſe of an hundred fold: others find a ſuperſtitious ſenſe therein, ſuppoſing God by his gracious preſence more peculiarly fix't in this Countrey, wherein there were more and richer mitred Abbeys, then in any two ſhires of *England* beſides.

You are a man of Dureſley.

It is taken for one that breaks his word, and fails in performance of his promiſe; parallel to *Fides Graca* or *Punica*. *Dureſley* is a market and clothing Town in this County, the inhabitants whereof will endeavour to confute and diſprove this Proverb, to make it falſe now, whatſoever it was at the firſt original thereof.

It's as long in coming as Cotſwald *barley.*

It's applied to ſuch things as are ſlow, but ſure. The corn in this cold County on the *Wowlds*, expoſed to the winds bleak and ſhelterleſs, is very backward at the firſt, but afterward overtakes the forwardeſt in the County, if not in the barn in the buſhel, both for the quantity and goodneſs thereof.

He

He looks as if he had liv'd on Tewksbury *muſtard.*

Tewksbury is a fair Market-town in this County, noted for the muſtard-balls made there, and ſent into other parts. This is ſpoken partly of ſuch, who always have a ſad, ſevere and tetrick countenance. *Si ecaſtor hic homo ſinapi victitet, non cenſeam tam triſtem eſſe poſſe.* Plaut. *in* Trucul. Partly of ſuch as are ſnappiſh, captious, and prone to take exceptions.

The Traceys *have always the wind in their faces.*

This is founded on a fond and falſe tradition, which reporteth, that ever ſince Sr *William Tracy*, was moſt active among the four Knights, which killed *Thomas Becket*, it is impoſed on the *Tracies* for miraculous penance, that whether they go by land or by water, the wind is ever in their faces. If this were ſo (ſaith the Doctour) it was a favour in an hot ſummer to the females of that family, and would ſpare them the uſe of a Fan, &c.

As fierce as a lion of Cotſwald.

i. e. A ſheep.

Hampſhire.

Manners make a man,
Quoth William *of* Wickham.

William of *Wickham* was a perſon well known. He was Biſhop of *Wincheſter*, founded New Colledge in *Oxford*, and *Wincheſter* Colledge in this County. This generally was his *Motto*, inſcribed frequently on the places of his founding. So that it hath ſince acquired a Provetbial reputation.

Canterbury *is the higher Rack but* Winchester *is the better Manger.*

W. Edington Bishop of *Winchester* was the Authour of this expression, rendring this the reason of his refusal to be removed to *Canterbury*, though chosen thereunto. Indeed though *Canterbury* be *graced* with an higher honour; the revenues of *Winchester* are greater. It is appliable to such, who preferre a wealthy privacy before a less profitable dignity.

The Isle of Wight *hath no Monks, Lawyers nor Foxes.*

This speech hath more mirth then truth in it. (*Speeds* Catal. of religious houses.) That they had *Monks* I know, *Black* ones at *Caris-brook*, *White* ones at *Quarter* in this Island. That they have *Lawyers* they know when they pay them their fees: and that they have *Foxes* their *Lambs* know. But of all these, perchance fewer then in other places of equal extent.

Hartfordshire.

HArtfordshire *clubs and clouted shoon.*

Some will wonder how this faire lying so near to *London*, the staple of *English* civility should be guilty of so much rusticalness. But the finest cloth must have a list, and the pure Pesants are of as course a thread in this, as in any other place. Yet though some may *smile* at their *clownishness*, let none *laugh* at their *industry*; the rather, because the *high-shoon* of the tenant, payes for the *Spanish leather-boots* of the Landlord.

Hartfordshire *hedgehogs.*

Plenty of hedgehogs are found in this high woodland Countrey,

Countrey, reported to ſuck the kine, though the Dairy-maids conne them ſmall thanks for ſparing their pains in milking them. Whether this Proverb may have any further reflection on the people of this County, as therein taxed for covetouſneſs and conſtant nudling on the earth, I think not worth the enquiry; theſe nicknames being impoſed on ſeveral Counties groundleſly, as to any moral ſignificancy.

Ware *and* Wades-mill *are worth all* London.

This I aſſure you is a maſter-piece of the vulgar wits in this County, wherewith they endeavour to amuſe travellers, as if *Ware* a *through-fare market*, and *Wades-mill* part of a village lying two miles North thereof were ſo prodigiouſly rich, as to countervail the wealth of *London*. The fallacy lieth in the homonymy of *Ware*, here not taken for that *Town* ſo named, but *appellatively* for all *vendible commodities*. It is rather a riddle then a Proverb.

Hartfordſhire *kindneſs.*

It is, when one drinks back again to the party, who immediately before drank to him: and although it may ſignifie as much, as, *Manus manum fricat, & par eſt de merente bene mereri*, yet it is commonly uſed onely by way of deriſion of thoſe, who through forgetfulneſs or miſtake, drink to them again whom they pledged immediately.

Herefordſhire.

Bleſſed is the eye, *That is between* Severn *and* Wye.

Not onely becauſe of the pleaſant proſpect; but it ſeems this is a prophetical promiſe of ſafety, to ſuch as live ſecured within thoſe great rivers, as if privileged from Martial impreſſions.

Lemſter *bread and* Weabley *ale.*

Both theſe the beſt in their kinds, underſtand it of this County. Otherwiſe there is Wheat in *England* that will vie with that of *Lemſter* for pureneſs: for example that of (*Nordens Middleſex. Camden. Brit.*) *Heſton* neer *Harrow on the hill* in *Middleſex*, of which for a long time the manchet for the Kings of *England* was made: and for Ale *Derby* town, and *Northdown* in the Iſle of *Thanet*, *Hull* in *Yorkſhire*, and in *Cheſhire* will ſcarce give place to *Webley*.

Huntingtonſhire.

This is the way to Beggers-buſh.

It is ſpoken of ſuch, who uſe diſſolute and improvident courſes, which tend to poverty. *Beggers-buſh* being a tree notoriouſly known, on the left hand of *London* road from *Huntington* to *Caxton*.

Ramſey *the rich.*

This was the *Cræſus* of all our *Engliſh* Abbeys, for having but ſixty Monks to maintain therein, the revenues thereof according to the ſtandard of thoſe times amounted unto ſeven thouſand pounds *per annum*; which in proportion was an hundred pounds for every Monk, and a thouſand pounds for their Abbot; yet at the diſſolution of Monaſteries, the income of this Abbey was reckoned at but one thouſand nine hundred eighty three pounds a year; whereby it plainly appears how much the Revenues were under-rated in thoſe valuations.

Kent

Kent.

A Knight of Cales, *a Gentleman of* Wales, *and a Laird of the* North-countree, *A Yeoman of* Kent *with his yearly rent, will buy them out all three.*

Cales Knights were made in that voyage by *Robert* Earl of *Eſſex*, to the number of ſixty; whereof (though many of great birth) ſome were of low fortunes; and therefore Queen *Elizabeth* was half offended with the Earl, for making Knighthood ſo common.

Of the numerouſneſs of *Welch Gentlemen* nothing need be ſaid the *Welch* generally pretending to Gentility. *Northern Lairds* are ſuch, who in *Scotland* hold lands in chief of the King, whereof ſome have no great Revenue. So that a *Kentiſh* Yeoman (by the help of an *Hyperbole*) may countervail, &c.

Yeomen contracted for *Gemen-mein* from *Gemein* ſignifying common in old *Dutch*, ſo that a *Yeoman* is a *Commoner*, one undignified with any title of Gentility: a condition of people almoſt peculiar to *England*, and which is in effect the *baſis* of all the Nation.

Kentiſh *long-tails.*

Thoſe are miſtaken who found this Proverb on a miracle of *Auſtin* the Monk; who preaching in an *Engliſh* village, and being himſelf and his aſſociates beat and abuſed by the *Pagans* there, who opprobriouſly tied *Fiſh-tails* to their back-ſides; in revenge thereof ſuch appendants grew to the hind-parts of all that generation. For the ſcene of this lying wonder was not laid in any part of *Kent*, but pretended many miles off, nigh *Cerne* in *Dorſetſhire*. I conceive it firſt of outlandiſh extraction, and caſt by forreigners as a note of diſgrace on all *Engliſh* men, though it chanceth to

to ſtick onely on the *Kentiſh* at this day. What the original or occaſion of it at firſt was is hard to ſay; whether from wearing a pouch or bag to carry their baggage in behind their backs; whilſt probably the proud *Monſieurs* had their Lacquies for that purpoſe; or whether from the mention'd ſtory of *Auſtin*. I am ſure there are ſome at this day in forreign parts, who can hardly be perſwaded but that *Engliſh men* have tails.

Why this nickname (cut off from the reſt of *England*) continues ſtill entail'd on *Kent*, the reaſon may be (as the Doctour conjectures) becauſe that County lies neareſt to *France*, and the *French* are beheld as the firſt founders of this aſperſion.

Dover-court *all ſpeakers and no hearers.*

The *Doctour* underſtands this Proverb of ſome tumultuous Court kept at *Dover*, the confluence of many bluſtering ſea-men, who are not eaſily ordered into any awful attention. It is appliable to ſuch irregular conferences, where the people are all tongue and no ears.

A jack of Dover.

I find the firſt mention of this Proverb in our *Engliſh Ennius*, *Chaucer* in his Proeme to the Cook.

And many a jack of Dover *he had ſold,*
Which had been two times hot, and two times cold.

This he makes parallel to *Crambe bis cocta*; and appliable to ſuch as grate the eares of their Auditours with ungrateful tautologies, of what is worthleſs in it ſelf, tolerable as once uttered in the notion of novelty, but abominable if repeated.

Some part of *Kent* hath *health and no wealth*, viz. Eaſt *Kent*. Some *wealth and no health*, viz. The weald of *Kent*. Some both *health and wealth*, viz. the middle of the Countrey and parts near *London*.

Lancaſhire

Lancaſhire.

LAncaſhire *fair women.*

Whether the women of this County be indeed fairer then their neighbours I know not; but that the inhabitants of ſome countreys may be and are generally fairer then thoſe of others, is moſt certain. The reaſon whereof is to be attributed partly to the temperature of the air, partly to the condition of the ſoil, and partly to their manner of food. The hotter the climate, generally the blacker the inhabitants, and the colder the fairer: the colder I ſay to a certain degree, for in extreme cold countreys the inhabitants are of dusky complexions. But in the ſame climate that in ſome places the inhabitants ſhould be fairer then in others, proceeds from the diverſity of the ſituation (either high or low, maritime or far from ſea) or of the ſoil and manner of living, which we ſee have ſo much influence upon beaſts, as to alter them in bigneſs, ſhape and colour, and why it may not have the like on men, I ſee not.

It is written upon a wall in Rome, Ribcheſter *was as rich as any town in Chriſtendome.*

Some monumental wall, whereon the names of principal places were inſcribed then ſubject to the *Roman* Empire. And probably this *Ribcheſter* was anciently ſome eminent colony (as by pieces of coins and columns there daily dig'd out doth appear) However at this day it is not ſo much as a market-town, but whether decayed by age, or deſtroyed by accident is uncertain. It is called *Ribcheſter* becauſe ſituate on the river *Ribble.*

As old as Pendle *hill.*

If

If Riving *pike do wear a hood,*
Be ſure that day will ne're be good.
A miſt on the top of that hill is a ſign of foul weather.

Leiceſterſhire.

B*Ean-belly* Leiceſterſhire.

So called from the great plenty of that grain growing therein. Yea thoſe of the neighbouring countreys uſe to ſay merrily, *Shake a* Leiceſterſhire *man by the collar, and you ſhall hear the beans rattle in his belly.* But thoſe Yeomen ſmile at what is ſaid to rattle in their bellies, whilſt they know good ſilver ringeth in their pockets.

If Bever *hath a cap,*
You churls of the vale look to that.

That is when the clouds hang over the towers of Bever caſtle, it is a prognoſtick of much rain and moiſture, to the much endamaging that fruitful vale, lying in the three Counties of *Leiceſter*, *Lincoln* and *Notingham.*

Lincolnſhire.

L*Incolnſhire, where hogs ſhite ſope and cows ſhite fire.*

The inhabitants of the poorer ſort waſhing their clothes with hogs dung, and burning dried cow-dung for want of better fuel.

Lincolnſhire *bagpipes.*

Whether becauſe the people here do more delight in the bagpipes then others, or whether they are more cunning in playing upon them, indeed the former of theſe will inferre the latter.

As lond as Tom *of* Lincoln.

This *Tom* of *Lincoln* is an extraordinary great bell hanging in one of the towers of *Lincoln* Minſter; how it got the name I know not, unleſs it were impoſed on it, when baptized by the Papiſts. Howbeit this preſent *Tom* was caſt in King *James* his time, *Anno* 1610.

All the carts that come to Crowland *are ſhod with ſilver.*

Crowland is ſituate in ſo mooriſh rotten ground in the Fens, that ſcarce a horſe, much leſs a cart can come to it. Since the draining, in ſummer time carts may go thither.

As mad as the baiting bull of Stamford.

Take the original hereof. (R. *Butcher* in his Survey of *Stamford* p. 40.) *William* Earl *Warren* Lord of this Town in the time of King *John*, ſtanding upon the Caſtle walls of *Stamford*, ſaw two bulls fighting for a cow in the meadow, till all the butchers dogs great and ſmall purſued one of the bulls (being madded with noiſe and multitude) clean through the town. This ſight ſo pleaſed the ſaid Earl, that he gave all thoſe meadows (called the caſtle meadows) where firſt the Bull duell began, for a common to the butchers of the Town (after the firſt graſs was eaten) on condition they find a mad Bull, the day ſix weeks before *Chriſtmas* day, for the continuance of that ſport every year.

He was born at little Wittham.

Little Wittham is a village in this County. It is applied to ſuch

ſuch as are not overſtock't with acuteneſs, being a nomina alluſion; of the like whereto we have many current among the vulgar.

Grantham *gruel, nine grits, and a gallon of water.*

It is appliable to thoſe who in their ſpeeches or actions, multiply what is ſuperfluous, or at beſt leſs neceſſary, either wholly omitting or leſs regarding the eſſentials thereof.

They hold together as the men of Marham, *when they loſt their common.*

Some underſtand it *ironically*, that is, they are divided with ſeveral factions, which ruines any cauſe. Others uſe it onely as an expreſſion of ill ſucceſs, when men ſtrive and plot together to no purpoſe.

Middleſex.

MIddleſex *clowns.*

Becauſe Gentry and Nobility are reſpectively obſerved according to their degree, by people far diſtant from *London*, leſs regarded by theſe *Middleſexians* (frequency breeds familiarity) becauſe abounding there abouts. It is generally true where the common people are richer, there are they more ſurly and uncivil: as alſo where they have leſs dependence on the Gentry, as in places of great trade.

He that is at a low ebb at Newgate, *may ſoon be aflote at* Tiburn.

M[t]

Mr *Bedwell* deſcript of *Tottenham*, Chap. 3.

When Tottenham *wood is all on fire,*
Then Tottenham *ſtreet is nought but mire.*

That is, when *Tottenham* wood ſtanding on an high hill at the weſt end of the Pariſh, hath a foggy miſt hanging over it in manner of a ſmoke, then generally foul weather followeth.

Idem ibid.

Tottenham *is turned* French.

It ſeems about the beginning of the reign of King *Henry* the eighth, *French* mechanicks ſwarmed in *England*, to the great prejudice of *Engliſh* artiſans, which cauſed the inſurrection in *London* on ill *May-day*, A. D. 1517. Nor was the City onely, but the Countrey villages for four miles about filled with *French* faſhions and infections. The Proverb is applied to ſuch, who contemning the cuſtomes of their own Countrey, make themſelves more ridiculous by affecting forreign humours and habits.

London.

A London Jury, *hang half and ſave half.*

Some affirm this of an *Eſſex*, others of a *Middleſex* Jury; and my charity believes it equally true, that is equally untrue of all three. It would fain ſuggeſt to credulous people, as if *Londoners* frequently impannel'd on Juries, and loaded with multiplicity of matters, aim more at diſpatch then juſtice, and to make quick riddance, (though *no haſte to hang*

true

true men) acquit half and condemn half. Thus they divide themselves in *æquilibrio* between justice and mercy, though it were meet the latter should have the more advantage, &c.

The falseness of this suggestion will appear to such, who by perusing history, do discover the *London* Jurors most conscientious in proceeding *secundum allegata & probata*, always inclining to the merciful side in saving life, when they can find any cause or colour for the same.

London *lick-penny.*

The countrey man coming up hither, by his own experience will easily expound the meaning thereof.

A London *Cockney.*

This nickname is more then four hundred years old. For when *Hugh Bigot* added artificial fortifications to his naturally strong Castle of *Bungey* in *Suffolk*, he gave out this rhythme, therein, vaunting it for impregnable,

Were I in my castle of Bungey,
Upon the river of Wareney,
I would ne care for the King of Cockney.

Meaning thereby King *Henry* the second, then quietly possessed of *London*, whilst some other places did resist him: though afterwards he so humbled this *Hugh*, that he was fain with large sums of money, and pledges for his loyalty to redeem this his Castle from being raised to the ground. I meet with a double sence of this word Cockney. 1. One *coak'd* and *cocquer'd*, made a wanton or Nestle-cock, delicately bred and brought up, so as when grown up to be able to endure no hardship. 2. One utterly ignorant of countrey affairs, of husbandry and housewivery as there practised. The original thereof, and the tale of the citizens son,

ſon, who knew not the language of a *Cock*, but called it *neighing*, is commonly known.

Billings-gate *language.*

Billings was formerly a gate and (as ſome would make us believe) ſo called from *Belinus* the brother of *Brennus*: it is now rather *portus* a haven, then *porta*. Billings-gate language is ſuch as the fiſhwives and other rude people which flock thither uſe frequently one to another, when they fall out.

Kirbies *caſtle and* Megſes *glory,*
Spinola's *pleaſure and* Fiſhers *folly.*

Theſe were four houſes about the City, built by citizens, large and ſumptuous above their eſtates. He that would know any thing more of the builders of theſe houſes, let him conſult the Authour.

He was born within the ſound of Bow-bell.

This is the *Periphraſis* of a Londoner at large. This is called *Bow-bell* becauſe hanging in the ſteeple of *Bow* Church, and *Bow* Church, becauſe built on bows or arches (ſaith my Authour) But I have been told that it was called from the croſs ſtone arches, or bows on the top of the ſteeple.

St Peters *in the poor,*
Where no Tavern, Alehouſe, or ſign at the door.

Under correction I conceive it called in the Poor, becauſe the *Auguſtinian* friers profeſſing willful poverty for ſome hundreds of years, poſſeſſed more then a moiety thereof. Otherwiſe this was one of the richeſt Pariſhes in *London*, and therefore might ſay, *Malo pauper vocari quàm eſſe.* How ancient the uſe of ſigns in this city on

private houſes is to me unknown; ſure I am it was generally uſed in the reign of King *Edward* the fourth.

Good manners to except my Lord Major *of* London.

This is a corrective for ſuch, whoſe expreſſions are of the largeſt ſizes and too general in their extent.

I have dined as well as my Lord Major *of* London.

That is, though not ſo dubiouſly or daintily on variety of coſtly diſhes, yet as comfortably, as contentedly, according to the Rule, *Satis eſt quod ſufficit*, Enough is as good as a feaſt, and better then a ſurfet.

As old as Pauls, *or as* Pauls *ſteeple.*

Different are the dates of the age thereof, becauſe it had two births or beginnings, one when it was originally cofounded by King *Ethelbert*, with the body of the Church, *Anno* 610, another when burnt with lightning, and afterwards rebuilt by the Biſhops of *London*, 1087.

He is onely fit for Ruffians-hall.

Weſt *Smithfield* (now the horſe-market) was formerly called (continuer of *Stows* annals.) *Ruffians-hall*, where *Ruffians* met caſually, and otherwiſe to try maſteries with ſword and buckler.

A loyal heart may be landed under Traitors bridge.

This is a bridge under which is an entrance into the Tower, over againſt Pink-gate, formerly fatal to thoſe who landed there; there being a muttering that ſuch never came forth alive, as dying, to ſay no worſe therein, without any

any legal trial. The Proverb importeth that paſſive innocence overpower'd with adverſaries, may be accuſed without cauſe, and diſpoſed at the pleaſure of others.

To caſt water into the Thames.

That is, to give to them who had plenty before; which notwithſtanding is the *Dole general* of the world.

He muſt take a houſe in Turn-again Lane.

This in old Records is called *Wind-again Lane*, and lieth in the Pariſh of St *Sepulchres*, going down to *Fleet-dike*, having no exit at one end. It is ſpoken of, and to thoſe who take prodigal or other vicious and deſtructive courſes.

He may whet his knife on the threſhold of the Fleet.

The *Fleet* is a place notoriouſly known for a priſon, ſo called from *Fleet-brook* running by it, to which many are committed for their contempts, more for their debts. The Proverb is appliable to ſuch who never owed ought; or having run into debt have crept out of it, ſo that now, they may *triumphare in hoſtico*, deſie danger and arreſts, &c.

All goeth down Gutter-lane.

Guttur-lane (the right ſpelling whereof is *Guthuru-lane*, from him the once owner thereof) is a ſmall Lane (inhabited anciently by gold-beaters) leading out of *Cheap-ſide*, Eaſt of *Foſter-lane*. The Proverb is applied to thoſe, who ſpend all in drunkenneſs and gluttony, meer belly-gods: *Guttur* being Latine for the throat.

As lame as St Giles Cripple-gate.

St *Giles* was by birth an *Athenian*, of noble extraction, but quitted all for a ſolitary life. He was viſited with a lameneſs, (whether natural or caſual I know not) but the

tradition goes; that he desired not to be healed thereof, for his greater mortification. *Cripplegate* was so called before the Conquest, from cripples begging of passengers therein.

This Proverb may seem guilty of false heraldry, lameness on lameness; and in common discourse is spoken rather merrily then mournfully of such, who for some sleight hurt lag behind; and sometimes is applied to those who out of laziness counterfeit infirmity.

You are all for the Hoistings *or* Hustings.

It is spoken of those, who by pride or passion, are elated or mounted to a pitch above the due proportion of their birth, quality or estate. It cometh from *Hustings* the principal and highest Court in *London* (as also in *Winchester*, *Lincoln*, *York*, &c.) so called from the *French* word *haulser* to raise or lift up.

Westminster.

There is no redemption from Hell.

There is a place partly under, partly by the Exchequer chamber, commonly called *Hell*, (I could wish it had another name, seeing it is ill jesting with edg'd tools) formerly appointed a prison for the Kings debtors, who never were freed from thence, until they had paid their utmost due.

As long as Megg *of* Westminster.

This is applied to persons very tall, especially if they have *hop-pole* height, wanting breadth proportionable. That there ever was such a Gyant woman cannot be proved by any good witness, I pass not for a late lying Pamphlet, &c. *vide fis.* He thinks it might relate to a great gun lying in the

the Tower called long *Megg*, in troubleſome times brought to *Weſtminſter*, where for ſome time it continued.

Norfolk.

NOrfolk *dumplings.*

This referres not to the ſtature of their bodies; but to the fare they commonly feed on and much delight in.

A Yarmouth *Capon.*

That is a red herring: more herrings being taken then capons bred here. So the *Italian* Friers (when diſpoſed to eat fleſh on Fridays) call a capon *piſcem è corte*, a fiſh out of the coop.

He is arreſted by the Bayliff *of* Merſhland.

That is, clapt on the back by an ague, which is incident to ſtrangers at firſt coming into this low, fenny and unwholeſome Countrey.

Gimmingham, Trimmingham, Knapton *and* Trunch,
North Repps *and* South Repps *are all of a bunch.*

Northamptonſhire.

THe Major *of* Northampton *opens oiſters with his dagger.*

To keep them at a ſufficient diſtance from his noſe. For this Town being eighty miles from the ſea, fiſh may well be preſumed ſtale therein. Yet have I heard (ſaith the Doctour) that oiſters put up with care, and carried in the cool, were weekly brought freſh and good to *Althrop*, the houſe of the Lord *Spencer* at equal diſtance: and it is no wonder, for I my ſelf have eaten in *Warwickſhire*, above eighty miles from *London*, oiſters ſent from that city, freſh and good; and they muſt have been carried ſome miles before they came there.

He that would eat a butter'd faggot, let him go to Northampton.

I have heard that King *James* ſhould ſpeak this of *Newmarket*; but I am ſure it may better be applied to this Town, the deareſt in *England* for fuel, where no coals can come by water, and little wood doth grow on land.

One Proverb there is of this County, which I wonder how Doctour *Fuller* being native thereof could miſs, unleſs perchance he did ſtudiouſly omit, as reflecting diſgrace on a Market town therein.

Brackley *breed, better to hang then feed.*

Northum-

Northumberland.

FRom Barwick *to* Dover, *three hundred miles over.*

That is from one end of the land to the other, parallel to that Scripture expreſſion, From *Dan* to *Beer-ſheba.*

To take Hectors *cloak.*

That is to deceive a friend, who confideth in his faithfulneſs. When *Thomas Percy* E. of *Northumberland*, Anno 1569. was routed in the rebellion he had raiſed againſt Queen *Elizabeth*, he hid himſelf in the houſe of one *Hector Armſtrong* of *Harlaw* in this County, having confidence he would be true to him, who notwithſtanding, for money betrayed him to the *Regent* of *Scotland.* It was obſervable that *Hector* being before a rich man fell poor of a ſudden, and ſo hated generally that he never durſt go abroad. Inſomuch that the Proverb to *take* Hectors *cloak* is continued to this day among them, in the ſence above mentioned.

We will not loſe a Scot.

That is, any thing how inconſiderable ſoever that we can ſave or recover. During the enmity between the two nations, they had little eſteem of, and leſs affection for a *Scotchman* in the *Engliſh* border.

A Scottiſh *man and a* Newcaſtle *grindſtone, travel all the world over.*

The *Scots* are great travellers into forreign parts, moſt for *maintenance*, many for *accompliſhment.* And *Newcaſtle*

grindſtones, being the beſt in their kind, muſt needs be carried far and near.

If they come they come not.
and,
If they come not they come.

The cattel of people living hereabout, turn'd into the common paſture, did by cuſtome uſe to return to their home at night, unleſs intercepted by the Free booters and borderers. If therefore thoſe *Borderers* came, their *cattel* came not: if they came not, their cattel ſurely returned.

Notinghamſhire.

As *wiſe as a man of* Gotham.

It paſſeth for the *Periphraſis* of a fool, and an hundred fopperies are feigned and fathered on the Towns folk of *Gotham*, a village in this County. Here two things may be obſerved

1. Men in all ages have made themſelves merry with ſingling out ſome place, and fixing the ſtaple of ſtupidity and ſtolidity therein. So the *Phrygians* in *Aſia*, the *Abderitæ* in *Thrace*, and the *Bœotians* in *Greece* were notorious for dulmen and blockheads.

2. Theſe places thus ſleighted and ſcoffed at, afforded ſome as witty and wiſe perſons as the world produced. So *Democritus* was an *Abderite*, *Plutarch* a *Bœotian*, &c. Hence *Juvenal* well concludes,

Summos poſſe viros & magna exempla daturos,
Vervecum in patria craſſoque ſub aëre naſci.

As for *Gotham* it doth breed as wiſe people as any, which cauſleſly laugh at their ſimplicity. Sure I am, Mr *William de Gotham*, fifth maſter of *Michael-houſe* in *Cambridge* 1336, and

and twice Chancellour of the Univerſity, was as grave a governour as that age did afford.

The little ſmith of Notingham,
Who doth the work that no man can.

Who this *little ſmith* and *great workman* was, and when he lived I know not, and have cauſe to ſuſpect, that this of *Notingham* is a *Periphraſis* of *Nemo*, *viz.* or a perſon who never was. By way of *Sarcaſme* it is applied to ſuch, who being conceited of their own skill, pretend to the atchieving of impoſſibilities.

Oxfordſhire.

You were born at Hogs Norton.

This is a village properly called *Hoch Norton*, whoſe inhabitants (it ſeems formerly) were ſo ruſtical in their behaviour: that boariſh and clowniſh people are ſaid to be born there. But whatever the people were, the name was enough to occaſion ſuch a Proverb.

To take a Burford *bait.*

This it ſeems is a bait not to ſtay the ſtomack, but to loſe the wit thereby, as reſolved at laſt into drunkenneſs.

Banbury *veal, cheeſe and cakes.*

In the *Engliſh* edition of *Camdens Brit.* it was through the correctours miſtake, printed *Banbury zeal*, &c. *vide Autorem.*

Teſtons

Teſtons are gone to Oxford *to ſtudy in* Brazen-noſe.

This began about the end of the reign of King *Henry* the eighth, at ſuch time as he debaſed the coin, allaying of it with copper, (which common people confound with braſs) It continued till about the middle of Queen *Elizabeth*, who by degrees called in all that adulterate coin. *Teſtone* and our *Engliſh* teſter come from the *Italian testa* ſignifying a head, becauſe that money was ſtamped with a head on one ſide. *Copſtick* in high *Dutch* hath the ſame ſence, *i. e. Nummus capitatus*, money with a head upon it.

Send Verdingales to Broad-gates *in* Oxford.

For they were ſo great, that the wearers could not enter (except going ſidelong) at any ordinary door. Though they have been long diſuſed in *England*, yet the faſhion of them is ſtill well enough known. They are uſed ſtill by the *Spaniſh* women, and the *Italian* living under the *Spaniſh* dominion, and they call them by a name ſignifying cover-infant; becauſe they were firſt brought into uſe to hide great bellies. Of the name *Verdingal* I have not met with a good, that is, true Etymology.

Rutlandſhire.

Draitons Polyolbion.

RUtland *Raddleman.*

That is perchance *Raddleman*, a Trade and that a poor one onely in this County, whence men bring on their backs a pack of redſtones or oker, which they ſell to their neighbouring Countries for the marking of ſheep.

Shrop-

Shropſhire.

HE *that fetcheth a Wife from* Shrewsbury, *muſt carry her into* Staffordſhire, *or elſe he ſhall live in* Cumberland.

The *ſtaple wit* of this vulgar Proverb, conſiſting ſolely in ſimilitude of ſound is ſcarce worth the inſerting.

Somerſetſhire.

'CH *was bore at* Taunton Dean, *where ſhould I be bore elſe.*

This is a parcel of ground round about *Taunton* very pleaſant and populous (containing many Pariſhes) and ſo fruitful, to uſe their own phraſe, with the *Zun* and *Zoil* alone, that it needs no manuring at all. The peſantry therein are as rude as rich, and ſo highly conceited of their own Countrey, that they conceive it a diſparagement to be born in any other place.

The beggers of Bath.

Many in that place; ſome natives there, others repairing thither from all parts of the land, the poor for alms, the pained for eaſe.

Briſtol *milk.*

That is Sherry-ſack, which is the entertainment of courſe, which the courteous *Briſtolians* preſent to ſtrangers, when firſt viſiting their city.

Stafford-

Staffordshire.

Camdens Britan. *in this County.*

IN April Doves *flood,*
Is worth a Kings good.

Dove is a river parting this and *Derbyshire*, which when it overflows its banks in *April* is the *Nilus* of *Staffordshire*, much battling the meadows thereof.

Idem ibidem.

Wotton *under* Weaver,
Where God came never.

This profane Proverb it seems, took its wicked original from the situation of *Wotton*, covered with hills from the light of the Sun, a dismal place, as report represents it.

Suffolk.

SUffolk *milk.*

This was one of the staple commodities of the land of *Canaan*, and certainly most wholesome for mans body, because of Gods own choosing for his own people. No County in *England* affords better and sweeter of this kind, lying opposite to *Holland* in the *Netherlands*, where is the best dairy in Christendom.

Suffolk

Suffolk *fair maids.*

It ſeems the God of Nature hath been bountiful in giving them beautiful complexions; which I am willing to believe, ſo far forth as it ſixeth not a comparative diſparagement on the ſame ſex in other places.

You are in the high-way to Needham.

Needham is a market-town in this County; according to the wit of the vulgar, they are ſaid to be in the high-way thither, which do *haſten to poverty.*

Beckles for a puritan, *Bungey* for the poor,
Haleſworth for a drunkard, and *Bliborough* for a whore.

Between Cowhithe *and merry* Caſſingland,
The Devil ſh— Benacre, *look where it ſtands.*

It ſeems this place is infamous for its bad ſituation.

Surrey.

THe *vale of* Holms-dale
Was never won, ne ever ſhall.

This Proverbial rhythme hath one part of Hiſtory, the other of prophecy. As the firſt is certainly untrue, ſo the ſecond is frivolous, and not to be heeded by ſober perſons, as neither any other of the like nature.

Twittle twattle, Drink up your poſſet drink.

This Proverb had its original in *Cambridge*, and is ſcarce known elſewhere.

Suſſex.

Suſſex.

A Selſey *cockle*, *an* Arundel *mullet*, *a* Pulborough *eel*, *An* Amberley *trout*, *a* Rie *herring*, *a* Bourn *wheat-ear*.

Weſtmorland.

LEt Uter Pendragon *do what he can*,
The river Eden *will run as it ran*.

Parallel to that Latine verſe,

Naturam expellas furcâ licet uſque recurret.

Tradition reporteth, that *Uter Pendragon* had a deſign to fortifie the caſtle of *Pendragon* in this County. In order whereto with much art and induſtry, he invited and tempted the river *Eden* to forſake his old channel, but all to no purpoſe.

As crafty as a Kendale *fox*.

Wiltſhire.

IT is done ſecundùm uſum Sarum.

This Proverb coming out of the Church hath ſince enlarged it ſelf into a civil uſe, ſignifying things done with exactneſs, according to rule and precedent. *Oſmund* Biſhop of *Sarum* about the year 1090, made that Ordinal or Office, which

which was generally received all over the land, ſo that Churches thence forward eaſily underſtood one another, ſpeaking the ſame words in their Liturgy.

Salisbury *plain is ſeldom without a thief or twain.*

Yorkſhire.

FRom Hell, Hull *and* Halifax —— *deliver us.*

This is a part of the beggers and vagrants Letany. Of theſe three frightful things unto them, it is to be feared, that they leaſt fear the firſt, conceiting it the furtheſt from them. *Hull* is terrible to them as a Town of good government, where beggers meet with punitive charity, and it is to be feared are oftner corrected then amended. *Halifax* is formidable to them for the Law thereof, whereby thieves taken ἐπαυτοφώρῳ in the very act of ſtealing cloth, are inſtantly beheaded with an engine, without any further legal proceedings. Doubtleſs the coincidence of the initial letters of theſe three words, help't much the ſetting on foot this Proverb.

A Scarborough *warning.*

That is none at all but a ſudden ſurpriſe, when a miſchief is felt before it is ſuſpected. This Proverb is but of an hundred and four years ſtanding, taking its original from *Thomas Stafford*, who in the reign of Queen *Mary Anno* 1557 with a ſmall company ſeized on *Scarborough* caſtle (utterly deſtitute of proviſion for reſiſtance) before the Townſmen had the leaſt notice of his approach. However within ſix days by the induſtry of the Earl of *Weſtmorland* he was taken, brought to *London* and beheaded, &c. *vide.*

As

As true steel as Rippon rowels.

It is said of trusty persons, men of metal, faithful in their employments. *Rippon* in this County is a Town famous for the best *spurs* of *England*, whose *rowels* may be enforced to strike through a shilling, and will break sooner then bow.

A Yorkshire *way-bit.*

That is an overplus not accounted in the reckoning, which sometimes proves as much as all the rest. Ask a countrey-man, How many miles it is to such a Town, and he will return commonly so many miles and a *way-bit.* Which *way-bit* is enough to make the weary Traveller surfet of the length thereof. But it is not *way-bit* though generally so pronounced, but *wee-bit*, a pure *Yorkshirism*, which is a small bit in the Northern language.

Merry Wakefield.

What peculiar cause of mirth this Town hath above others, I do not know and dare not too curiously enquire. Sure it is seated in a fruitful soil and cheap countrey: and where good chear and company are the premisses, mirth (in common consequence) will be the conclusion.

Pendle, Ingleborough *and* Penigent. *Are the three highest hills between* Scotland *and* Trent.

And which is more common in the mouths of the vulgar,

Pendle, Penigent *and* Ingleborough, *Are the three highest hills all* England *thorow.*

These three hills are in sight of each other, *Pendle* on the edge of *Lancashire*, *Penigent* and *Ingleborough* near *Settle* in *Yorkshire*, and not far from *Westmorland.* These three are indeed the highest hills in *England* not comprehending *Wales.*

Walet. But in *Wales* I think *Snowdon*, *Cadridris* and *Plimllimmon* are higher.

If Brayton *bargh, and* Hambleton *hough, and* Burton *bream,*
Were all in thy belly 't would never be team.

It is ſpoken of a covetous and unſatiable perſon, whom nothing will content. *Brayton* and *Hambleton* and *Burton* are places between *Cawood* and *Pontefract* in this County. *Brayton Bargh* is a ſmall hill in a plain Countrey covered with wood. *Bargh* in the Northern dialect is properly a horſe-way up a ſteep hill, though here it be taken for the hill it ſelf.

When Dighton *is pull'd down,*
Hull *ſhall become a great Town.*

This is rather a prophecy then a Proverb. *Dighton* is a ſmall Town not a mile diſtant from *Hull*, and was in the time of the late wars for the moſt part pull'd down. Let *Hull* make the beſt they can of it.

Cleveland *in the clay,*
Bring in two ſoles and carry one away.

Cleveland is that part of *Yorkſhire*, which borders upon the Biſhoprick of *Durham*, where the ways in winter time are very foul and deep.

EVery day of the week a ſhower of rain, and on Sunday twain.

Oxford knives and *London* wives.

Who goes to *Weſtminſter* for a wife, to *Pauls* for a man, and to *Smithfield* for a horſe, may meet with a whore, a knave, and a jade.

Grays Inn for walks, *Lincolns* Inn for a wall,
The inner Temple for a garden, and the middle for a Hall.

Dunmow bacon and *Doncaſter* daggers, *Monmouth* caps and *Lemſter* wooll.

Derby ale, and *London* beer.

Like *Banbury* Tinkers, who in mending one hole make three.

You may ſip up the *Severn* and ſwallow *Mavern* as ſoon.

Little *England* beyond *Wales*, *i. e. Pembrokeſhire.*

Little *London* beyond *Wales*, i. e *Beaumaris* in the Iſle of *Angleſey*: both ſo called becauſe the inhabitants ſpeak good *Engliſh*: indeed in *Pembrokeſhire* many of the people can ſpeak no *Welſh.*

SCOT

SCOTTISH PROVERBS.

A.

ALl things hath a beginning (God excepted)
A good beginning makes a good ending.
A ſlothful man is a beggers brother.
A vaunter and a liar is both one thing.
All is not loſt that is in peril.
All is not in hand that helps.
An empty purſe makes a baſhful merchant.
As long runs the fox as he feet hath.
A haſty man never wanted wo.
A nimble man wanted never a weapon.
A fools bolt is ſoon ſhot.
A given horſe ſhould not be lookt in the teeth.
A good asker ſhould have a good nayſay.
A dear ſhip ſtands long in the haven.
An active mother makes a lazy daughter.

A careleſs huſſie makes mony thieves.
A liar ſhould have a good memory.
A black ſhooe makes a blithe heart.
A hungry man ſees far.
A ſilly bairn is eaſy to lear.
A half-penny cat may look to the King.
A greedy man God hates.
A proud heart in a poor breaſt, hes meikle dollour to ſuffer.
A ſcald mans head is ſoon broken.
A skabbit ſheep flees all the flock.
A burnt bairne, fire dreads.
Auld men are twice bairnes.
A tratler is worſe then a thief.
A borrowed len ſhould come laughing hame.
A blithe heart makes a freſh viſage.
A year a nuriſh, ſeven years a ſlut.
An unhappy mans cairt is eith to tumble.
An old hound bites ſair.
A fair bride is ſoon dreſſed, and a ſhort horſe ſoon wiſpt.
As good hold as draw.
A man that is warned, is half armed.
An ill win penny will caſt down a pound.
All the corn in the countrey, is not ſhorn by pratlers.
Ane begger is wae that another be the gate gae.
A travelled man hath leave to lie.
Ane ill word meets another, and it were at the bridg of *London*.
A hungry louſe bites ſair.

A

A gentle horſe would not be over ſair ſpurred.
A friends dinner is ſoon dight.
An ill hook wald have a good claver.
A good fellow tint never, but at an ill fellows hand.
At open doors, dogs comes in.
A word before, is worth two behind.
A ſtill ſow eats all the draff.
A dumb man holds all.
All fails that fools thinks.
A wooll ſeller kens a wooll buyer.
All fellows, Jock and the Laird.
As the ſow fills, the draff ſoures.
A full heart lied never.
As good merchant tynes as wins.
All the ſpeid is in the ſpurs.
A ſair greits the bairne that is beaten afternoon, as he that is beaten before noon.
An ill life, an ill end.
Anes wood, never wiſe.
Anes payit never cravit.
A good bragger, was never a good rider.
All the keys in the countrey hangs not at ane belt.
A dumb man wan never land.
As ſoon comes the lambs skin to the market, as the old ſheeps.
As many heads, as many wits.
A blind man ſhould not judge of colours.
As the old cock craws, the young cock leares.
A skabbed horſe is good enough for a skald ſquire.
A dark mirrour is a mans mind.
As meikle up with, as meikle down with.

An ill ſhearer gat never a good hook.
A tarrowing bairn was never fat.
A good cow may have an ill calf.
A cock is bold in his own dunghil.
A new biſſome ſoupes clean.
As ſair fights wranes as cranes.
A barren ſow was never good to pigs.
As the carle riches he wretches.
A fool when he hes ſpoken hes all done.
An old ſeck craves meikle clouting.
An old ſeck is ay ſcattering.
A fair fire makes a room flet.
An old knave is na bairne.
A good yeaman makes a good woman.
A man hath no more good then he hath good of.
A fool may give a wiſe man a counſel.
A man may enquire the gate to *Rome*.
As long lives the merry man as the wretch for all the craft he can.
All wald have all, all wald forgive.
Ane may lead a horſe to the water, but four and twenty cannot gar him drink.
A baſhful cat makes a proud mouſe.
An ill willy kow ſhould have ſhort horns.
A good piece ſteil is worth a penny.
A ſhored tree ſtands lang.
A gloved cat was never a good hunter.
A walking foot is ay getting.
All is not gold that glitters.
A ſwallow makes not ſummer or ſpring-time.
A man may ſpit on his hand and do full ill.

An

An ill ſervant will never be a good maiſter.
An hyred horſe tyred never.
All the winning is in the firſt buying.
Anuch [enough] is a feaſt (of bread and cheiſe.)
A horſe may ſnapper on four feet.
All thing wytes that well not faires.
All things thrives but thrice.
Abſence is a ſhroe.
Auld ſin new ſhame.
A man cannot thrive except his wife let him.
A bairne mon creep or he gang.
As long as ye ſerve the fox, ye man bear up his tail.
All overs are ill.
A man may wooe where he will, but he will wed where his hap is. evin.
A mean pot [where ſeveral ſhare in it] plaid never
Among twenty four fools not ane wiſe man.
Ane mans meat, is another mans poiſon.
A fool will not give his bable for the tower of Lun.
A foul foot makes a full womb.
A man is a lion in his own cauſe.
A hearty hand to give a hungry meal.
A cumberſome cur in company, is hated for his miſcarriage.
A poor man is fain of little.
An anſwer in a word.
A beltleſs bairn cannot lie.
A Zule feaſt may be quat at Paſche.
A good dog never barket without a bone.
A full ſeck will take a clout on the ſide.
An ill hound comes halting home.

All things help (quod the Wran) when ſhe piſhed in the ſea.

All brags, all beares.

A houndleſs man comes to the beſt hunting.

All things hes an end, and a pudding hes twa.

All is well that ends well.

As good hads the ſtirrep, as he that loups on.

A begun work is halfended.

A Scottiſh man is wiſe behind the hand.

A new tout in an old horn.

As broken a ſhip hes come to land.

As the fool thinks, ay the bell clinks.

A man may ſee his friend need, but he will not ſee him bleed.

A friend is not known but in need.

A friend in court, is better nor a penny in the purſe.

All things is good untryed.

A good gooſe indeed, but ſhe hes an ill gander.

All are not maidens that wears bair hair.

A mache and a horſe-ſhoe are both alike.

Airlie crooks the tree, that good cammok ſhould be.

An ounce of mothers wit is worth a pound of Clergy.

An inch of a nage is worth the ſpan of an aver.

B.

BEtter ſit idle then work for nought.
Better learn by your neighbours loſs nor by your own.
Better half egg nor toome doupe.
Better apple given nor eaten.
Better a dog fan nor bark on you.
Bodin [offered] geir ſtinks.
Bourd [jeſt] neither with me, nor with my honour.
Buy when I bid you.
Better late thrive then never.
Better hand louſe nor bound to an ill baikine.
Better lang little nor ſoon right nought.
Better give nor take.
Better bide the cookes nor the mediciners.
Better ſaucht with little aucht, nor care with many kow.
Bring a kow to the hall, and ſhe will to the cow-houſe again.
Bear wealth, poverty will bear it ſelf.
Better goodſeal nor good eall.
Better wooe over midding nor over moſs.
Blaw the wind never ſo faſt it will calme at the laſt.
Bind faſt, find faſt.
Better auld debts nor auld faires.
Better a fowl in hand nor two flying.
Better ſpaire at the brim nor at the bottom.
Bind the ſeck before it be full.

Better

Better be well loved nor ill won geir.
Better finger off nor ay aking.
Better rew ſit, nor rew flit.
Bourd not with bawty.
Better ſay, Here it is, nor here it was.
Better plays a full womb, nor a new coat.
Better be happy nor wiſe.
Better happy to court, nor good ſervice.
Better a wit bought, nor twa for nought.
Better bow nor break.
Better two ſeils, nor ane ſorrow.
Better bairnes weep nor bearded men.
Betwixt twa ſtools, the arſe falls down.
Better na ring nor the ring of a ruſh.
Better hold out nor put out.
Better ſit ſtill, nor riſe and get a fall.
Better leave nor want.
Better unborn nor untaught.
Better be envied nor pitied.
Better a little fire that warms, nor a meikle that burns.
Be the ſame thing that thou wald be cald.
Black will be no other hew.
Beauty but bounty avails nought.
Beware of had I wiſt.
Better be alone, nor in ill company.
Better a thigging mother, nor a ryding father.
Before I wein and now I wat.
Bonie ſilver is ſoon ſpendit.
Better never begun nor never endit.
Biting and ſcratching is Scotsfolks woing.

Breads houſe loſt never.
Bairns mother burſt never.
Bannoks [a tharfecake oat bread] is better nor na kin (bread.
Better a laying hen nor a lyin crown.
Better be dead as out of the faſhion.
Better buy as borrow.
Better have a mouſe in the pot as no fleſh.

C.

COurt to the town, and whore to the window.
Cadgers [meal-men] ſpeaks of packſaddles.
Changing of words is lighting of hearts.
Charge your friend or you need.
Cats eats that huſſies ſpares.
Caſt not forth the old water while the new come in.
Crabbit was, and cauſe had.
Compariſons are odious.
Come not to the counſel uncalled.
Condition makes, and condition breaks.
Cut duelles in every town.
Cold cools the love that kindles over hot.
Ceaſe your ſnowballs caſting.
Come it aire, come it late, in *May* comes the cow-quake.
Courteſie is cumberſom to them that knows it not.
Chalke is na ſheares.

D.

DO in hill as ye wald do in hall.
Do as ye wald be done to.
Do weill and have weill.
Dame judge warily.
Dead and marriage makes tearm-day.
Draff is good enough for ſwine.
Do the liklieſt, and God will do the beſt.
Drive out the inch as thou haſt done the ſpan.
Dead men bites not.
Daffing [jeſting] good for nothing.
Dogs will part ſwine.
Dirt parts company.
Drink and drouth comes ſeldom together.
Daft talk dow not.
Do well and doubt na man, and do weill and doubt all men.
Dead at the one door, and herſhip at the other.
Dummie [a dumb man] cannot lie.

E.

EArly maiſter, lang knave.
Eaten meat is good to pay.
Eild [old age] wald have honour.
Evening leavings is good morning fodder.

Every

Every land hes the furrow, and every corn hes the caſſe.
Every man wiſhes the water to his own mylne.
Every man can rule an ill wife but he that hes her.
Eat meaſurelie and defie the mediciners.
Every man for himſelf (quoth the Merteine)
Every man flames the fat ſows arſe.
Experience may teach a fool.
Every man wates beſt where his own ſhoe binds him.
Efter lang aiming, never impreſſion.
Efter word comes weird.
Efter delay comes a lette.

F.

FAir fowles hes fair feathers.
Fair promiſes makes fools fain.
Fools are fain of removing.
Falſhood made never a fair hinder end.
Freedom is a fair thing.
For tint thing care not.
Fool haſte is no ſpeed.
Fools let for truſt.
For love of the nurſe, mony kiſſes the bairne.
Folly is a bonny dog.
Fair words break never bone, foul words breaks many ane.
Foul water quenches fire.

Far ſought, and dear bought, is good for Ladies.
For fault of wiſe men, fools ſit on benches.
Fools makes feaſts, and wiſe men eats them.
Fools are fain of right nought.
Forbid a thing, and that we will do.
Follow love and it will flee thee, flee love and it will follow thee.
Fegges after peace.
Fools ſhould have no chappin ſticks.
Friendſhip ſtands not in one ſide.
Few words ſufficeth to a wiſe-man.
Fire is good for the farcie.
Fidlers dogs and flies comes to feaſts uncalled.
Fill full and had full makes a ſtiff man.

G.

GRace is beſt for the man.
Giff gaff [one gift for another] makes good friends.
Good wine needs not a wiſpe.
Good cheir and good cheap garres many haunt the houſe.
God ſends men cold as they have clothes to.
Gods help is neirer nor the fair evin.
Give never the wolf the wether to keep.
Good will ſhould be tane in part of payment.
God ſends never the mouth but the meat with it.
Girn when ye tie, and laugh when ye louſe.
Go to the Devil and biſhop you.

Go ſhoe the geeſe.
God ſends meat, and the Devil ſends cooks.

H.

Hunger is good kitchine meat.
He that is far from his geir, is neir his skaith.
Had I fiſh, was never good with garlick.
He mon have leave to ſpeak that cannot had his tongue.
He that truſts to lent falln plows, his land will ly ley.
He rides ſure that fell never.
He that will not hear motherhead, ſhall hear ſtep-motherhead.
He that grows angry without cauſe, ſhould meaſe without mends.
He that may not as he would, mon do as he may.
He that ſpares to ſpeak, ſpares to ſpeed.
He is weil eaſit that hes ought of his own, when others goes to the meat.
He that is welcome, faires weil.
He that does ill hates the light.
He that ſpeaks the thing he ſhould not, hears the things he would not.
He that is evil deemd is half hanged.
Help thy ſelf, and God will help thee.
He that ſpends his geir on a whore, hes both ſhame and skaith.

He

He that forſakes miſſour, miſſour forſakes him.
Half a tale is enough to a wiſe man.
He that hewes over hie, the chip will fall into his eye.
He that eats while he laſt, will be the war while he die.
He is a weak horſe that may not bear the ſaidle.
He that borrows and builds, makes feaſts and goes a goſſiping, drinks and is not dry, theſe three are not thriſty.
He is a proud Tod that will not ſcrape his own hole.
He is wiſe when he is well, can had him ſa.
He is poor that God hates.
He is wiſe that is ware in time.
He is wiſe that can make a friend of a foe.
Hair and hair, makes the cairles head baire:
Hear all parties.
He that is redd for windleſtraws, ſhould not ſleep in lees.
He riſes over early that is hangit or noon.
He is not the fool that the fool is, but he that with the fool deals.
He that tholes overcomes.
He loves me for little, that hates me for nought.
He that hes twa herds, is able to get the third.
He is a fairie begger that may not gae by ane mans door.
Hall benches are ſlippery.
He is not the beſt wright that hewes the manieſt ſpeals.
He that evil does, never good weines.
Hooredome and grace, can never bide in one place.

He

He that compts all coſtes, will never put plough in the earth.
He that ſlays, ſhall be ſlain.
He that is ill of his harberie, is good of his way kenning.
He that will not when he may, ſhall not when he wald.
Hanging ganges be hap.
He is a fool that forgets himſelf.
Happy man, happy cavil.
He that comes uncalld, ſits unſervd.
He that comes firſt to the hill, may ſit where he will.
He that ſhames, ſhall be ſhent.
He gangs early to ſteal, that cannot ſay na.
He ſhould have a long ſhafted ſpoon that ſups pottage with the Devil.
He ſits above that deals land.
He that ought the cow, goes neareſt her tail.
He is worth na weill that may not byde na wae.
He ſhould have a hail pow, that calls his neighbour nikkienow.
He that hes gold may buy land.
He that counts but his hoſte, counts twiſe.
He that looks not or he loup, will fall or he wit of himſelf.
Haſte makes waſte.
Hulie [ſoftly] and fair, men rides far journeys.
He that marries a daw, eats meikle dirt.
He that marries or he be wiſe, will die or he thrive.

Hunting, hawking, and paramours, for ane joy, a hundred diſpleaſures.

Hald in geir, helps well.

He is twiſe glad, that ſits on a ſtone.

He that does his turn in time, ſits half idle.

He plaints early, that plaints on his kail.

He is good that faild never.

Half aunch, is half fill.

He is a fairie cook that may not lick his own finger.

Hunger is hard in a ſound maw.

He ſhould wear iron ſhone that bydes his neighbours deed.

Hame, is hamelie.

He that is hated of his ſubjects, cannot be counted a king.

Hap and a half-penny, is warlds geir enough.

He cals me skabbed, becauſe I will not call him skade.

He is blind that eats his fellow, but far blinder that lets him.

Have God, and have all.

Honeſty is na pride.

He that fiſhes afore the net, lang or he fiſh get.

He tint never a cow, that wept for a needle.

He that hes na geir to loſe, hes ſhins to pine.

He that takes all his geir fra himſelf, and gives to his bairns, it were weill ward to take a mallet and knock out his brains.

He ſits full ſtill that hes a riven breech.

He that does bidding, ſerves na beating.

He that blaws beſt bears away the horn.
He is weill provided within, that will neither borrow nor len.
Hea will gar a deaf man hear.
He is faireſt dung when his awn wand dings him.
He hes wit at will, that with angry heart can hold him ſtill.

Proverbial ſpeeches of perſons given to ſuch vices or vertues as follows.

Of greedy perſons it is ſaid,

HE can hide his meat and ſeek more.
He will ſee day at a little hole.
He comes for drink, though drought be his errand.

Of well skilled perſons.

He was born in Auguſt.
He ſees an inch before his noſe.

Of willfull perſons.

He is at his wits end.
He hears not at that ear.
He wald fain be fordwart if he wiſt how.
He will not give an inch of his will, for a ſpan of his thrift.

Of vonſters or new upſtarts.

His wind ſhakes no corn.
He thinks himſelf na payes peir.
He counts himſelf worthy meikle myce dirt.
Henry Cheike never ſlew a man until he came to him.

Of fleyit perſons.

His heart is in his hoſe.
He is war frighted not he is hurt.
He looks as the wood were full of thieves.
He looks like the laird of pity.
He looks like a Lochwhaber axe.

Of falſe perſons.

He will get credit of a houſe full of unbored mill-ſtones.
He looks up with the one eye, and down with the other.
He can lie as weill as a dog can lick a diſh.
He lies never but when the holen is green.
He bydes as faſt as a cat bound with a ſacer.
He wald gar a man trow that the moon is made of green cheis, or the cat took the heron.

Of miſnortured perſons.

He hes a braſen face.
He knows not the doot be the doot bar.
He ſpits on his own blanket.

Of unprofitable fooliſh perſons.

He harpes ay on ane ſtring.
He robs *Peter* to pay *Paul*.
He rives the kirk to thatch the quier.
He wags a wand in the water.
He that rides or he be ready, wants ſome of his geir.

Of weillie perſons.

He can hald the cat to the ſun.
He kens his oatmeal among other folks kail.
He changes for the better.
He is not ſo daft as he pretends him.

Of angry perſons.

He hes piſht on a nettle.
He hes not gotten the firſt ſeat of the midding the day.
He takes pepper in the noſe.

Of unconſtant perſons.

He is like a widder cock.
He hes changed his tippet, or his cloak on the other ſhoulder.
He is like a dog on a cat.
His evening ſong and morning ſong are not both alike.
He is an *Aberdeens* man, taking his word again.

Of perſons ſpeaking pertinently.

He hes hit the nail on the head.
He hes touched him in the quick.

Of weaſters and divers.

He hes not a heal nail to claw him with.
He hes not a penny to buy his dog a leaf.
He is as poor as Job.
He is as bair as the birch at Zule evin.
He begs at them that borrowit at him.
He hes brought his pack to a fit ſpead.
He is on the ground.
His hair grows through his hood.
He hes cryed himſelf diver.

Of proud perſons.

He counts his half-penny good ſilver.
He makes meikle of his painted ſheits.
He goes away with lifted up head.
He anſwers unſpoken to.
He hes not that bachell to ſwear by.

Of unkymous perſons.

He is as welcome as water in a rivin ſhip.
He is as welcome as ſnaw in harveſt.

Of raſh perſons.

He ſets all on ſex or ſevin.
He ſtumbles at a ſtrea and loupes at a bank.

Of ignorant perſons.

He does as the blind man when he caſts his ſtaff.
He brings a ſtaff to his own head.
He gars his awn wand dang him.
He takes after the goat that caſts all down at evin.
He hes good skill of roſted wooll, when it ſtinks it is enough.

Of effeminate perſons.

He is *John Thomſones* man, coutching carle.
He wears ſhort hoſe.

Of

Of drankards.

His head is full of bees.
He may write to his friends.
His hand is in the panyer.
He is better fed nor nortured.
He needs not a cake of bread at all his kin.

Of hypocrites.

He hes meikle prayer, but little devotion.
He runs with the hound and holds with the hair.
He hes a face to God, and another to the Devil.
He is a wolf in a lambs skin.
He breaks my head, and ſince puts on my hood.
He can ſay, my joy, and think it not.
He ſleeps as dogs does, when wives ſifts meal.
He will go to hell for the houſe profit.

I.

IT is a fairie brewing, that is not good in the newing.
It is tint that is done to child and auld men.
Ill weids waxes weill.

In

In ſome mens aught mon the auld horſe die.
It is a true bourd that men ſees wakin.
In ſpace comes grace.
It is ill to bring out of the fleſh that is bred in the bane.
Ill win, ill warit.
It is a ſilly flock where the zowe bears the bell.
It is a ſin to lie on the Devil.
It is eaſie to do, that the awn ſelf will.
It is good mowes that fills the womb.
It is na time to ſtoup when the head is aff.
It is fair in hall, where beards wags all.
It will come in an hour that will not come in a year.
If thou do na ill, do na ill like.
If thou ſteal not my kail, break not my dyke.
If ye may ſpend meikle, put the more to the fire.
If I can get his cairt at a whelming, I ſhall lend it a put.
If I may not keep gooſe, I ſhall keep geſline.
It is kindly that the poke ſavour of the herring.
It is eith to cry zule on another mans coſt.
Ilke [each] a man as he loves, let him ſend to the cooks.
It is eith to ſwim where the head is holden up.
It is well deſerved they have ſorrow that buys with their ſilver.
If ane will not, another will.
It is ill to take breeches off a bare arſe.
It is dear bought honey that is lickt off a thorn.
If God be with us, wha will be againſt us.
It is weill warit that waſters want geir.

It

It is ill to bring up the thing that is not therein.
It that lyes not in your gate, breaks not your ſhins.
It is na play where ane greits, and another laughs.
If a man knew what wald be dear, he wald be but merchant for a year.
It is true that all men ſays.
I have a good bow, but it is in the caſtle.
It is hard to fling at the brod [a ſtick that children uſe, when they play at penny prick] or kick at the prick.
Ilk man mend ane, and all will be mendit.
It is a ſairie collope that is tain off a Capone.
Ill bairnes are beſt heard at home.
It is ill to wakin ſleeping dogs.
Ill hirds makes fat wolfis.
It is hard to wife, and thrive in a year.
It is good ſleeping in a heal ſkin.
It is not tint that is done to friends.
It is ill to draw a ſtrea before an auld cat.
It is a paine both to pay and pray.
It is good fiſhing in muddy waters. (knight.
It is little of Gods might, to make a poor man a
It is good baking without meal.
It is a good gooſe that drops ay.
It is not the habite that makes the monk.
It is not good to want and to have.
It hes neither arſe nor elbow.
I ſhall ſit on his skirt. (cow.
It is a bair moore that he goes over and gets not a
I ſhall hold his noſe on the grindſtone.
It goes as meikle in his heart as in his heel.
It goes in at the one ear, and out at the other. It

It is na mair pittie to ſee a woman greit, nor to ſee a gooſe go bare fit.
It is weill ſaid, but wha will bell the cat.
It is ſhort while ſeen the louſe boore the langelt.
I have a ſliddrie eill by the tail.
It is as meit as a ſow to bear a ſaddle.
It is as meit as a thief for the widdie.
I wald I had as meikle pepper as he compts himſelf worthy myſe dirt.
It will be an ill web to bleitch.
I cannot find you baith tales and ears.
It is ill to make a blown horn of a tods tail.
If ever ye make a lucky pudding I ſhall eat the prick.
It that God will give, the Devil cannot reave.
In a good time I ſay it, in a better I leave it.
It's a ſilly pack that may not pay the cuſtome.
I have ſeen as light green.
It's a cold coal to blow at.
It's a fair field where all are dung down.
It's a fair dung bairn that dare not greit.
I wat where my awn ſhoe bindes me.
If ye wanted me and your meat, ye wald want an good friend.

K.

KAme ſingle, kame fair.
Kindneſs comes of will.
Kindneſs will creep where it may not gang.
Kindneſs cannot be bought for geir.
Kail ſpaires bread.

Kameſters are ay greaſie.
Knowledge is eith born about.
Kings are out of play.
Kings and Bares oft worries their keepers.
Kings hes long ears.
Kings caff is worth other mens corn.
Kindneſs lies not ay in ane ſide of the houſe.

L.

LIttle intermeddling makes good friends.
Long tarrying takes all the thank away.
Little good is ſoon ſpendit.
Lang lean makes hameald cattel.
Little wit makes meikle travel.
Learn young, learn fair.
Like draws to like, & a skabbed horſe to an ald dyke.
Laith to the bed, laith out of the bed.
Little may an ald horſe do, if he may not nye.
Let them that are cold blow at the coal.
Lang ſtanding, and little offering makes a poor priſe.
Love hes na lack.
Leave the court, before the court leave thee.
Light ſupper makes long life.
Lykit geir is half bought.
Lordſhips changes manners.
Light winning makes a heavy purſe.
Live and let live.
Liveleſs, faultleſs.
Little ſaid, ſoon mendit.
Laith to the drink, and leath fra it.

Lightly

Lightly comes, lightly goes.
Laſt in the bed, beſt heard.
Lata is lang and tedious.
Little wats an ill huſſie what a dinner holds in.
Laddes will be men.
Lauch and lay down again.
Likelie lies in the myre, and unlikelie goes by it.
Let him drink as he hes brewed.
Like to die mends not the kirk yard.
Luck and a bone voyage.
Lang or ye cut Falkland wood with a pen knife.
Love me little and love me lang.
Let alone makes mony lurdon.
Little troubles the eye, but far leſs the ſoul.
Little kens the wife that ſits by the fire, how the wind blows cold in hurle burle ſwyre.

M.

MOny yrons in the fire part mon coole.
Maidens ſhould be meek until they be married.
Men may buy gold over dear.
Mony purſes holds friends together.
Meat and cloath makes the man.
Mony hands makes light work.
Make not twa mews of ane daughter.
Meat is good, but menſe is better.
Mony maſters, quoth the frog to the harrow, when every tooth took her a knock.
Mint [offer] or ye ſtrike.
Meaſure, is treaſure.

Mony

Mony men does lack, that yat wald fain have in their pack.
Miſterfull folk mon not be mensfull.
Many ſmals makes a great.
Maiſterie mawes the meadows down.
Mony ſpeaks of *Robin Hood*, ȳ never ſhot in his bow.
Miſter makes men of craft.
Meikle water runs where the miller ſleeps.
Meikle mon a good heart endure.
Mony cares for meal that hes bakin bread enough.
Meikle ſpoken, part mon ſpill.
Meſſengers ſhould neither be headed nor hanged.
Men are blind in their own cauſe.
Mony words wald have meikle drink.
Man propons, but God diſpons.
Mony man ſerves a thankleſs maſter.
Mony words fills not the furlot.
Mony kinsfolk, but few friends.
Men goes over the dyke at the ebbeſt.
Might oftentimes overcomes right.
Mends is worth miſdeeds.
Meikle head, little wit.
Muſtard after meat.
Millers takes ay the beſt toll with their own hand.
Mony man ſpeirs the gate he knows full well.
Muſſel not the oxens mouth.
Meikle hes, wald ay have mair.
Mony tynes the half mark whinger, for the half-penny thong.
Make not meikle of little.
Mony man makes an errand to the hall, to bid the Lady good-day.

Mony brings the raike, but few the ſhovell.
Make no balkes of good bear land.
March whiſquer was never a good fiſher.
Meat and maſſe never hindred no man.

N.

NAture paſſes norture.
Na man can baith ſup and blaw at once.
Nothing enters in a cloſe hand.
Need makes vertue.
Need hes na law.
Neireſt the Kirk, farreſt fra God.
Neireſt the King, neireſt the widdie.
New lords, new laws.
Na man may puind for unkindneſs.
Neireſt the heart, neireſt the mouth.
Never rode, never fell. (ſpin.
Need gars naked men run, and ſorrow gars webſters
Neir is the kirtle, but neirer is the ſark.
Nothing is difficile to a well willit man.
Na man makes his awn hap.
Na reply is beſt.
Nothing comes ſooner to light, then that which is long hid.
Na man can play the fool ſa weill as the wiſe man.
Na penny, na pardon.
Na man can ſeek his marrow in the churne, ſa weill as he that hes been in it himſelf.

Over

O.

OVer faſt, over louſe.
Of anuch men leaves.
Over great familiarity genders deſpite.
Oft compting makes good friends.
Over narrow compting culzies na kindneſs.
Out of ſight, out of langer.
Of twa ills chooſe the leaſt.
Of other mens lether, men takes large whanges.
Over jolly dow not.
Of the abundance of the heart, the mouth ſpeaks.
Of all war, peace is the final end.
Of ill debtours, men takes oats.
Of need make vertue.
Of the earth mon the dyke be builded.
Of ane ill, comes many.
Over hote over cold.
Over heigh, over low.
Over meikle of ane thing, is good for nathing.

P.

PEnny wiſe, pound fool.
Prieſts and doves makes foul houſes.
Pride and lazineſs wald have meikle uphald.
Put your hand na farder nor your ſleive may reach.
Poor men are fain of little thing.
Play with your peirs.
Pith is good in all plays.

Put twa half-pennies in a purſe, and they will draw together.
Painters and Poets have leave to lie.
Poſſeſſion is worth an ill chartour.
Pride will have a fall.
Poverty parts good company, and is an enemy to vertue.
Put not your hand betwixt the rind and the tree.
Poor men they ſay hes na ſouls.
Patience perforce.
Proviſion in ſeaſon, makes a rich houſe.
Put that in the next parcel.
Peter in, and *Paul* out.
Plenty is na dainty.
Puddings and paramours wald be hotelie handlit.

Q.

Quhair [where] the Deer is ſlain, ſome bloud will lie.
Quhen the eye ſees it ſaw not, the heart will think it thought not.
Quhen wine is in, wit is out.
Quhen the ſteed is ſtowne, ſhut the ſtable door.
Quhen the Tod preaches, beware of the hens.
Quhen the cup is fulleſt, bear it evineſt.
Quhat better is the houſe that the da riſes in the morning.
Quhen theeves reckons, leall men comes to their geir.
Quhen I am dead, make me a cawdle.
Quhiles the hawk hes, and whiles he hunger hes.
Quhen the craw flees, her tail follows.
Quhen the play is beſt, it is beſt to leave.

Quha

Quha may wooe without coſt.
Quhiles thou, whiles I, ſo goes the bailleri.
Quhen a man is full of luſt, his womb is full of leeſings
Quha may hold that will away.
Quhen taylours are true, there little good to ſhew.
Quhen thy neighbours houſe is on fire, take heed to thy awn.
Quhen the iron is hot, it is time to ſtrike.
Quhen the belly is full, the bones wald have reſt.
Quhom God will help, na man can hinder.
Quhen all men ſpeaks, na man hears.
Quhen the good man is fra hame, the tablecloths tint.
Quhair ſtands your great horſe.
Quhair the pig breaks, let the ſhells lie.
Quhen friends meets, hearts warmes.
Quhen the well is full, it will run over.

R.

REaſon bound the man.
Ruſe [praiſe] the foord as ye find it.
Ruſe the fair day at evin.
Rackleſs youth, makes a gouſtie age.
Ryme ſpares na man.
Reavers ſhould not be tewers.
Rule youth weill, and eild will rule the ſell.
Rome was not biggit on the firſt day.

S.

SIke man, ſike maſter.
Seldom rides, tynes the ſpurs.

Shod in the cradle, bairfoot in the ſtubble.
Sike lippes, ſike latace.
Sike a man as thou wald be, draw thee to ſike company.
Soothe bourd is na bourd.
Seldome lies the Devil dead by the dyke ſide.
Saying goes good cheap.
Spit on the ſtane, it will be wet at the laſt.
Soft fire makes ſweet malt.
Sorrows gars webſters ſpin.
Sturt pays na debt.
Sillie bairns are eith to lear.
Saw thin, and maw thin.
Soon rype, ſoon rotten.
Send and fetch.
Self deed, ſelf fa.
Shame ſhall fall them that ſhame thinks, to do themſelves a good turn.
Sike father, ſike ſon, &c.
Seill comes not while ſorrow be gone.
Shees a foule bird that fyles her own neſt.
Speir at Jock thief my marrow, if I be a leal man.
Soon gotten, ſoon ſpendit.
Sike prieſt, ſike offering.
She is a fairie mouſe that hes but ane hole.
Surfet ſlays mae nor the ſword.
Seik your ſauce where you get your ail.
Sokand ſeall is beſt.
Sike anſwer as a man gives, ſike will he get.
Small winning makes a heavy purſe.
Shame is paſt the ſhedd of your hair.
Send him to the ſea and he will not get water.

Saine

Saine [bleſs] you weill fra the Devil and the Lairds bairns.
She that takes gifts her ſelf, ſhe ſels, and ſhe that gives, does not ells.
Shroe the ghaſt that the houſe is the war of.
Shew me the man, and I ſhall ſhew you the law.
Swear by your burnt ſhines. (of it.
Sairie be your meil poke, and ay your fiſt in the nook

T.

THe mair haſte the war ſpeid.
Tyde bydes na man.
Twa daughters and a back door, are three ſtark theeves.
There was never a cake, but it had a make.
There came never a large fart forth of a Wrans arſe.
Toome [empty] bagges rattles.
The thing that is truſted, is not forgiven.
Take part of the pelf, when the pack is a dealing.
Tread on a worm, and ſhe will ſteir her tail.
They are lightly robbed that hes their awn.
The Craw thinks her awn bird faireſt.
There is little to the rake to get after the biſſome.
They buy good cheap that brings nathing hame.
Thraw [twiſt] the wand while it is green.
The ſhoemakers wife is worſt ſhod.
The worſt warld that ever was, ſome man wan.
They will know by a half-penny if a Prieſt will take offering.
Tyme tryes the truth.
The weeds overgaes the corn.
Take tyme while time is, for time will away.
The piper wants meikle that wants the nether chaps.
They are welcome that brings
The langer we live, the mae ſtrange ſights we ſee.
There are many ſoothe words ſpoken in boording.
There is na thief without a receiver.
There is many fair thing full falſe.

There came never ill of a good adviſement.
There is na man ſa deaf, as he that will not hear.
There was never a fair word inhicding.
The mouth that lyes, ſlayes the ſoul.
Trot mother, trot father, how can the foal amble.
They were never fain that ſhrugged.
Twa wolfs may worrie ane ſheep.
Twa fools in ane houſe is over many.
The day hes eyne, the night hes ears.
The tree falls not at the firſt ſtraike.
The mair ye tramp in a turde, it grows the breader.
There is none without a fault.
The Devil is a buſie Biſhop in his awn diocie.
There is no friend to a friend in need.
There is na fool to an auld fool.
Touch a good horſe in the back, and he will fling.
There is remeid for all things but ſtark deid.
There is na medicine for fear.
The weakeſt goes to the walls.
That which huſſies ſpares, cats eats.
Thou wilt get na mair of the cat but the skin.
There mae madines nor makine.
They laugh ay that winnes.
Twa wits is better nor ane.
They put at the cairt that is ay gangand.
Three may keep counſel if twa be away.
They are good willie of their horſe that hes nane.
The mae the merrier, the fewer the better chear.
The blind horſe is hardieſt.
There mae ways to the wood nor ane.
There is meikle between word and deed.
They that ſpeirs meikle, will get wot of part.
The leſs play the better.
The mair coſt, the mair honour.
There is nothing more precious nor time.
True love kyths in tyme of need.
There are many fair words in the marriage making, but few in the portion paying.
The higher up, the greater fall.

The

The mother of miſchief is na mair nor a gnat wing.
Tarrowing bairns were never fat.
There little ſap in dry peaſe hulls.
This bolt came never out of your bag.
Thy tongue is na ſlander.
Take him up there with his five eggs, and four of them rotten.
The next time ye daunce, wit whom ye take by the hand.
The gooſe pan is above the roſt.
Thy thumb is under my belt.
There is a dog in the well.
The malt is above the beir.
Touch me not on the ſair heel.
The pigs overgaes the ald ſwine.
Take a man by his word, and a cow by her horn.
There meikle hid meat in a gooſe eye.
They had never an ill day that had a good evening.
There belongs mair to a bed nor four bair legs.
The greateſt clarks are not the wiſeſt men.
Thou ſhould not tell thy foe when thy fit ſlides.
The grace of God is geir enough.
Twa hungry meales makes the third a glutton.
This warld will not laſt ay.
The Devil and the Dean begins with a letter, when the Devil hes the Dean, the kirk will be the better.
They are as wiſe that ſpeir not.
There is nothing ſo crouſe as a new waſhen louce.

W.

WRang hes nea warrand.
Will hes that weill is.
Well done, ſoon done.
Weapons pretends peace.
Wiles helps weak folk.
Wiſhers and walders are poor houſehalders.
Words are but wind, but ſtrokes are the Devil.
Wark bears witneſs wha weill does.
Wealth gars wit waver.
Weill bydes, weill betydes.
Wrang compt, is na payment.
Wrang hears, wrang anſwer gives.

With

With empey hand, na man should hawk [illegible]ure.
Weill wats the mouse, the cats out of the house.
Well worth all, that gars the plough draw.
We hounds slew the hair, quoth the messoun.
Wonder lasts but nine nights in a Town.
Women and bairns keeps counsel of that they know not.
Wont begailt the Lady.
Waken not sleeping dogs.
We have a craw to pluck.
Well good mother daughter.
Wood in wilderness, and strength in a fool.
Wit in a poor mans head mosie in a mountain avails nothing.
Weils him and wooes him that hes a Bishop in his kin.
Use makes perfectness.
Unskild mediciners, and horsemarshels, flays both man & beast.
What reakes of the seed, where the friendship dow nought.

Y.

YE will break your neck and your fast alike in his house.
Ye strive against the stream.
Youth never casts for perrill.
Ye seek hot water under cold yce.
Ye drive a snail to *Rome*.
Ye ride a bootless errand.
Ye seek grace at a graceless face.
Ye learn your father to get bairns.
Ye may not sit in *Rome* and strive with the Pope.
Youth and age will never agree.
Ye may pund for debt, but not for unkindness.
Ye breid of the cat, ye wald fain eat fish, but ye have na will to weet your feet.
Ye breid of the cuckow, ye have not a ryme but ane.
Ye should be a king of your word.
Ye will get war offers before Belten.
Ye may drink of the water, but not byte of the bank.
Ye wald do little for God an the Devil were dead.
Ye have a ready mouth for a ripe cherry.
Ye breid of the millers dog, ye lick your mouth or the pok be open.

MUSEUM BRITANNICUM S.S.B.

FINIS.